NEW ENGLAND SPECTATOR.

A WEEKLY PAPER, DESIGNED TO PROMOTE THE STUDY OF THE BIBLE, FAMILY RELIGION, ACTIVE PIETY, THE ABOLITION OF WAR, SLAVERY, LICENTIOUSNESS, &c. AND THE CIRCULATION OF USEFUL INTELLIGENCE.

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SPECTATOR.

SATURDAY, JULY 1, 1837.

For the New England Spectator.

American Board.

REDUCTION OF THE MISSIONS.—*Extracts from a Circular Letter to the Missionaries.*

Those of us acquainted with the effect which the recent commercial embarrassment has had on the minds of men, must have had fears that the prudential committee would have to do more than merely detain missionaries from their fields of labor. Such is the fact. In the Christian life we cannot stand still. We go either forward or backward. It is so in the great religious enterprises of the churches in their social capacity. In missions to the heathen, we are now actually on our retreat. Let it be remembered, however, that it is properly the churches which are responsible for this; nay, the individual members of the churches. The American Board is merely an agent acting in their behalf, and cannot go beyond the means which are placed at its disposal.

The circular letter from which the following is extracted, was prepared by the secretaries of the Board on the 23d of June, by order of the prudential committee, and goes at once to the missions among the Indian tribes by mail; to the missions in western and southeastern Asia, by vessels about to sail from Boston; to the missions in India, by way of London; and to the Sandwich Islands, by the first opportunity.

After giving a brief history of the financial operations of the Board for the past year, and describing the present state of the Treasury, which need not be here repeated, the letter says:—

"Last fall, the committee made an estimate, founded generally upon the returns of the missions, of the remittances necessary to sustain the existing operations of the several missions. The sum total, not including the cost of exchange, was [illegible] dollars. You have been informed of the proportion of this sum which fell to your mission, and that you would be expected not to exceed it. But it is now evident that the receipts of the Board will not be such as to enable the committee to remit this amount. Should the average monthly receipts be 19,000 dollars, and not a missionary be sent forth during the year, and should 182,000 dollars be remitted, as was proposed, to the missions, the Board would be no better off at the fall of 1838, in a pecuniary point of view, than it is now."

The letter states that the debt, at the next annual meeting of the Board which is in September, will not probably be less than 45,000 dollars; and assigns reasons for strongly apprehending that the average monthly receipts of next year will fall below 19,000 dollars. Then follow paragraphs, to which we invite the particular and prayerful attention of all who love the cause of missions to the heathen.

"*The Results.* 1. On the 9th of May, the committee were constrained to decide that the five missionaries, who were ready and expecting to go forth the present month, could not be sent, in the existing state of the treasury;—and how soon they can be is now utterly uncertain.

"2. A circular letter is about being sent to the other thirty elected missionaries, who have received appointments and most of whom will be ready and desirous to go next autumn, telling them that according to present indications, *they should make their arrangements for remaining in the country at least another year.*

"3. On the 20th of the present month, the Committee on further consideration of the financial state and prospect of the Board, resolved, That it is their unavoidable though painful duty *to reduce the remittances to the missions under their care* FORTY THOUSAND DOLLARS below the recent estimate for the coming year, so that the annual expenditure of the Board including the existing debt, shall not exceed 230,000 dollars.

"4. At the same meeting the committee also resolved, That should the average monthly receipts fall short of 19,000 dollars, *a further reduction will be necessary.*

"This reduction was proportioned by the committee among the several missions, and the secretaries were instructed to inform you, that your expenses must by all means be brought within the assigned limits. This necessity cannot be more painful to you, than it is to us. If the excision deprives you of your right arm, it deprives us of ours, and we are so situated as to be constrained to sympathize with all the missions, and suffer with all. Distressing as the necessity is, the reduction can no longer be avoided. God in his holy providence has rendered it *our* duty and *your* duty, and it must be made. The reduction from the late appropriation to your mission for the year ending July 31, 1838, is   , and the sum now stands at   . Unless a knowledge of this retrocession in our work shall rouse the churches to a serious consideration of the subject, so that by vigorous & healthful acts of self-denial they shall bring a sudden and great accession to our receipts, a greater sum cannot be afforded you. You are not expected to add to it by drafts on the treasurer of the Board. From the time you receive this letter, and until otherwise instructed by the committee, your annual expenses should not exceed the sum above named; and this is designed to cover both your expenses on the ground, and the purchases made for you at home. It is a sum total, and the mission will make the best possible use of it. Probably it will be the rate of our remittance to you, until the missionaries now under appointment are on their way to the fields. Should your expenses be suffered to exceed the specified sum, the effect of every thousand dollars must be to detain one of the missionaries who are now waiting to be sent.

"You suffer, dear Brethren, not alone. The Greek and Nestorian missions each makes sacrifices to the amount of 1,000 dollars; the Smyrna and Singapore missions, each 1,500; the Syrian [illegible]; the Constantinople, 2,000; the Mahrattas, [illegible]; the South India, 4,800; the Ceylon, 5,000; the Sandwich Islands, 5,600; the missions to the Indian tribes, 10,000. It is not necessary to enumerate all the missions which suffer, these will suffice. We know and the churches will know, *that these reductions are effected only by disbanding schools, reducing printing establishments, stopping printing presses, arresting the progress of seminaries, etc. etc.* But then there is no alternative. The Board can remit only what it receives. The community does not, and so far as we can see will not, at present, furnish adequate means. Your expenses must therefore be reduced, at any sacrifice, to the prescribed limits; or greater evils—affecting the credit and stability of the Board, the sending forth of missionaries, and your own personal support—will ensue. We humbly hope that in answer to prayer, the days of this severe visitation will be shortened, and that great good will be the ultimate result; but it will be good brought out of much evil.

"We fear that a still further reduction will be necessary, before we have seen an end to the present distress; but our waiting eyes are unto God, and yours will be in the same direction."

A letter of this nature could no longer be safely delayed, and the painful reductions required of the missionaries cannot now be wholly prevented. But they may be prevented in part. This lamentably *retrograde* movement may be arrested. The beloved missionaries may be relieved from the heart-breaking task of undoing what they have done with so much prayer and labor. The necessity of those further reductions, which must be almost destructive to some of the missions, may be saved. The Board, unaided, has no power to do this; nor have the executive committee and officers. The responsibility rests upon the churches. They, with the divine blessing, can do it. Only let them realize the importance of the occasion, the necessity of immediate action, and that the result is to be attained by every one doing something, though it be but little. Then the grief of the missionaries will soon give place to joy, and they will soon resume their onward career.

But it should be fully understood, *that, if prompt and special efforts be not made by the patrons of the missions now under the care of the Board, those missions must suffer distressing reductions; the more distressing, because, through the blessing of God, they are now, with few exceptions, in the full tide of successful operation.*

Missionary Rooms, June 26th,

From the New York Observer.

Letter from G. B. Cheever.

MALAGA.—If you will transport yourself in imagination across the Atlantic to my present resting place, we will take together a very early stroll through the city of Malaga, on a morning as balmy and delightful in the middle of January, as the sweet days in the pleasantest part of a New England spring.

Directing our steps first towards the mole, we emerge suddenly from the narrow street to a view of the whole harbor, with its variety of shipping and multitude of lighters and small boats commencing the day's activity, and shining brightly in the sunrise. Off the harbor a very large ship, apparently a man of war, may be seen through the glass, standing across the bay, perhaps to gain an entrance. Seaward everything looks full of life and animation, bright waves curling in the breeze, and white sails in the distant horizon glancing to the sun. Through scattered groups of peasants and boatmen gathering to their day's labor, we pass along the mole, till our attention is arrested by a gang of *presidarios*, or prisoners, chained, ragged and wretched in their appearance, stupid, sensual and ferocious, seated on the wall by the road-side, and eating their breakfast of black bread as though there were nothing else in the world worthy of notice.

MARKET.—From the mole we enter upon the Alameda, and crossing its smooth, and at this hour nearly solitary walks, strike into the busy hive in the main market place of the city. This consists of an open square, from which several streets diverge, and in every part of which, as in the narrow stalls around it, the peasants expose their produce and eatables. The variety and luxuriant abundance of green vegetables and salads, in mid-winter, will arrest your notice. Sometimes you see them arranged in the central part of the square, in the form of a hollow parallelogram, within which groups of peasants are loitering, with their mules just unladed; while crowds of household servants, both men and women, and here and there a master of the house, are gathering the day's supply of provisions, which they put into open grass baskets or bags, and carry home upon their shoulders. Men, women, and children stand at their piles of vegetable merchandise, or in the mouths of their little stalls, and attract your attention by the vivacity of their cries, if not by the novelty of their articles. The abundance of ripe, red tomatoes is a rich spectacle, piled up in lofty pyramids, and flanked perhaps by the long, gray, scolloped leaves and white roots of the Spanish artichoke, or luxuriant heaps of green and tender lettuces. Green pease are a customary article at all seasons. Baskets of green cresses, and bunches of white cauliflowers, turnips and radishes, parsley and spinnage, with heaps of enormous onions, piles of long red potatoes, stacks of sugar-cane, and immense quantities of oranges and lemons, both sweet and sour, cover the ground in every direction.

BREAD.—A street leading from one corner of the square is occupied as a bread-market, and makes a very rich display, considering the simplicity of its materials. At this hour it is crowded with *borricos* just in from the country, with their panniers filled with loaves of the nicest bread, white and brown, the owners busy in disposing of their loads to customers. In one end of this street you see a row of matrons, seated by the house-wall, with variously formed loaves of brown bread, spread out in baskets or mats upon the pavement before them, and chattering with one another and the peasantry, with a merry glee inspired by the morning air, the busy scene, the hope of good gain, and the plenty before them. The sight indeed is enough to renew the appetite of childhood, and make even the confirmed dyspeptic forget his cares. The diet-lecturers, and bran-bread consumers in our country would dance for glee at the spectacle; for in truth the brown bread of the province of Andalusia is some of the lightest, sweetest, and most wholesome in the world. The white bread is equally excellent in its kind. It is baked in circular rolls, shaped like a diamond ring, or in square loaves, which are sold for eight or ten cents, the brown loaves being considerably cheaper. One reason for the constant excellence of the bread in Spain is because it is thoroughly kneaded and equably and thoroughly baked. It is brought into the city in open panniers in the clear morning air, instead of being shut up smoking from the oven, to perspire in the bakers' carts. Sometimes the whole quantity brought in of a morning is condemned and given to the poor, simply because the loaves are found deficient in weight.

In Grenada I have seen a kind of bread exposed for sale, made of the *garabanzos* or Spanish beans, of a golden yellow color, but not very pleasant to the taste, though doubtless nutricious in its quality. If sour bread be rightly put down among the sources of domestic discontent, perhaps the cheerfulness of the Spanish peasantry may be attributed partly to the sweetness of their brown loaves; at all events, with such bread, and a plenty of olive oil, and the common fruits and vegetables of the country, they may live perhaps better than the peasantry of any other country in Europe.

A very common and favorite dish called *migas* is composed entirely of bread crumbled very fine into a frying pan with oil and salt, the crumbling and stirring continued over the fire till the mass is sufficient in quantity and rendered savory with the seasoning. The sweetness of the bread is preserved, and the dish appears upon the table a pile of light crumbs, a little moistened with the oil, and a little embrowned in the operation of frying; nor could any man of simple appetite desire a more wholesome and relishing breakfast. In the country they cook it in immense quantities, adding to it shreds of meat, garlic, and red-pepper and composing a dish as familiar to the Spanish peasant, as an oriental *pilau* to the natives of the East.

DIET.—I am afraid of saying too much upon a business so gross as that of eating. *Si tibi deficiant medici*, says an old dietetical adage,

> Si tibi deficiant medici, medici tibi fiant
> Hæc tria; mens hilaris, requies, moderata diœta.

If you want physicians, take these three: quiet, a cheerful mind, and spare diet. Milton may paraphrase this pleasant maxim in the Penseroso, adding another line on the pleasure of rural exercise—

> And join with thee calm Peace and Quiet,
> Spare Fast, that oft with gods doth diet:
> And add to these retired leisure,
> That in trim gardens takes his pleasure.

Intemperance is by no means confined to the drinking of ardent spirits. There are multitudes who becloud the mind, and render the soul's upward aspirations difficult, if not impossible, by the indulgence of an appetite which they never dream of being inordinate, but continue to cherish as an indication of hearty health. If a man may be a drunkard upon wine, so may he be a glutton upon vegetables. "Our elegant eaters," says Cicero in one of his letters, "in order to bring vegetables into fashion, have found out a method of dressing them in so high a taste, that nothing can be more palatable. It was immediately after having eaten very freely of a dish of this sort, at the inauguration feast of Lentulus, that I was attacked with a disorder which has never ceased till this day. Thus you see that I, who have withstood all the temptations that the noblest lampreys and oysters could throw in my way, have at last been overpowered by paltry beets and mallows." If all the philosophy of Cicero could not save him from being overcome in this manner, perhaps even the Graham bread may not always preserve its disciples from temptation.

WHEAT.—From one side of the vegetable market we pass a short distance into the *Alhondiga*, or grain-market, a large pile of buildings formerly connected with the great Moorish naval arsenal, and used as a mosque, but afterwards converted into a convent by the Catholics, and now turned to the more useful purposes of a deposit for wheat. It contains storehouses and arched stalls, with a broad open court in the midst, where the grain lies before you in heaps and sacks, just brought from the country by groups of peasants who are bargaining for its disposal. The wheat of Malaga is one of the most important and excellent productions of this region; the kingdom of Andalusia producing so great a quantity that it has been called the granary of Spain. "Rain or no rain," says the proverb, "There is wheat in Andalusia." Its superior excellence is one cause of the superiority of the bread. Its price in Malaga is from 46 to 52 reals a *fanega*, or upon an average, one dollar a bushel, the Spanish fanega containing a little over a bushel and a half of English measure.

If this delightful province were a state within the limits of New England, fertile as is its soil, and abundant as are its productions, there would be a scarcity of breadstuffs, through the remorseless consumption of the *distilleries*. I know not what would become of the multitude of the poor in this country, if those scourges of the world were as common here as they are with us. There are but few of them, and the people are unquestionably a temperate, and so far, a happy and a healthy race. What an anomaly does it present, when the United States are compelled to send into Europe for a supply of bread! And what a pernicious example of political economy, when the legislatures of those states are seen legalizing the manufacture and sale of ardent spirits and thus absolutely turning the agricultural industry of the country into its bane, and the source of its life and health into a poison! Houseless children are crying for food, while the distilleries are wasting it, and the arm of law is stretched forth to protect a trade that manufactures out of its waste and consumption, the materials to convert their homes into earthly hells, and their parents and natural protectors into brutes!

FISH.—Passing through one of the arches of the Alhondiga, we emerge into a street, on one side of which the inmates of the houses are busy frying fish upon open furnaces before their doors, and selling them to the passers by. A little urchin with one hand full of figs is bargaining with the mistress of one of these furnaces for a few *buccaronies* to complete his breakfast. These are a curious little fish, somewhat larger than "the triton of the minnows" in a fresh water river, and are produced in such immense quantities in the bay of Malaga, as almost to constitute the riches of the fishermen and the living of the poor. They are very delicious and very cheap, so that they are considered quite a peculiar gift of Providence to this region. Great quantities of them are made into anchovies.

Around these various market streets the crowd we meet is of the most motley character, men, women, and children, gray-haired and withered hags, that might have been the prototypes of Shakspeare's witches, some with strings of garlic, others with hats, shoes, and old clothes, others with rusty fire-locks, or boxes of jewelry, others again with roasted chestnuts or baskets of fruit, any thing that will tempt the motley multitude, and gain an *ochavo* in the bargain. Carriers of sweetmeats struggle through the crowd, others with earthen jars of water, others with a tin canister of hot coffee, and a basket of cups to drink it withal. The scene is as ragged a medley as can well be met with. In the dusk of the evening, when the lamps are lighted, its irregularity and wildness make it still more striking.

MECHANICS.—From the market-squares we will pass in our way homewards through one of the main streets near the Guadal Medina, occupied partly by mechanics, some of whom are out before the doors of their cells, with their benches in the open air. Here is a man with an iron roller, bending sheets of thin wood for the manufacture of seives, which you see inside his shop, lining the walls, in every stage of their progress. Close by his side, a woman, with her furnace on the door-steps and a flat wooden spoon in her hand, is frying pancakes, or *bunuelos*, as they are called, for the palates of such as may choose. The trade of the *bunueleras*, or women who fry and sell these cakes, is quite a source of profit at the corners of frequented streets.

WINE BAGS.—A little onward, and we pass several shops of bottle-makers, or manufacturers of wine-bags, a singular spectacle to the eye of a stranger, the walls hung round in every direction with half-tanned inflated hogskins and goatskins, black, brown, and gray. The skin is taken entire from the animal and turned inside out, constitutes the bottle or bag, the hairy side being covered with a coating of pitch. Drinking vessels with wooden rims in the form of shot-pouches are manufactured from the same materials; and you may often see the peasants, with their mules laden with bags of wine, stopping to drink of their contents out of these rustic cups. All the wine brought in from the country is thus transported in skins on the backs of mules, and is sold generally not by measure but weight. The same is the case with the olive oil; but the bottles or bags for oil, instead of being coated with pitch, are tanned on both sides. In the district of Malaga alone there are more than five hundred oil-presses.

At the head of this street a water fountain plays perpetually, surrounded at this hour with a number of peasants, who are filling their jars with water by means of a long reed connected with the neck of the jar, and applied to the mouth of the fountain.

Turning into another street, we meet a company of the same chained and haggard *presidarios*, whom we saw on the wall of the mole, their leader enveloped in a ragged *capa*, thrown over his shoulders with all the dignity of a Spanish grandee. They are employed in tying up immense heaps of black bread, lying before them, on the pavement by the baker's door; they raise it on their shoulders, and then file off in regular order towards their prison on the quay. The bread is the food of the prisoners, coarse, but sweet and wholesome.

MASS.—It is now the hour of mass in the churches. Entering the Sagrario, or parish church of the cathedral, you see here and there a solitary worshipper kneeling towards the altar, before which two or three priests, clad in their service robes, are monotonously running over their superstitious ceremonies. A single female is kneeling at one of the confessional boxes, within which sits a portly *padre*, his ear bent attentively towards the netted window of the box, where the lips of the penitent are pouring forth the avowal of her sins. To God, to the saints, and to the priest, she makes the confession, and supplicates the latter to pray to saints and angels for the pardon of her soul. Her conscience is left with her confessor, and that within her bosom is almost seared and paralyzed by the habits of her religion. And the conclusion forced upon the mind by an attentive observance of the forms and influences of Popery in a Roman Catholic state, can be no other than this, that at best it is a religion which leaves the whole multitude of its followers *without God in the world.*

May the God of all grace have mercy upon this unhappy kingdom, and may the faith of Christ speedily be established over the ruins of the empire of the man of sin.

REMONSTRANCE

Of the Presbyterian Synod of Ireland, distinguished by the name Seceders, on the subject of slavery.

To the Members of the American Churches.

Dear Brethren in Christ—We have long looked to your country with intense and increasing interest, not as the home of liberty, or as the scene of an immense experiment, in which the destinies of the world are involved, but as exhibiting the sublimity of Christian enterprise encircling the world and embracing the whole human family. Resolutions such as have been passed and carried into execution by your Bible, Missionary and Temperance Societies have given to America a sublimity and a glory, which her gigantic rivers, lakes and mountains, her great statesmen and free institutions, never could have bestowed; and while we reflect with thankfulness on all you have already done, we look forward with high hope to enlarging fields of still nobler and holier enterprise.

One melancholy consideration, however, mingles with all our sympathies towards you; and while we hold up your bright example, that the world may rejoice in its light, our hearts sink at the thought that America, the land of liberty, is also the land of the slave; and that while her ships sail on the bosom of all seas, trophies of temperance emancipation, and her missionaries in all lands proclaim liberty to the captives and the opening of the prison to them that are bound, the victims of her oppression pine at home; and a cruel prejudice and heartless self-interest hold in degrading bondage tens of thousands, who have proved themselves, in unnumbered ways, worthy of every right and privilege of man.

Brethren, we have no wish to dwell on the many and aggravated wrongs inflicted by you on your countrymen in slavery, nor to denounce in harsh terms the unjust and unchristian policy towards them dictated by your pride or your fear: we address you in love, and it is because we love you, and rejoice in the great things which God has done by you, that we speak to you plainly and boldly, beseeching you, by the God of the spirits of all flesh and by the Spirit of him in whom the bond and the free are one, to let the oppressed go free and to break every yoke.

When the path of duty is plain, we know nothing of impossibilities: you have taught us that what ought to be done can be done, and should be done, *now.* American Christians have accomplished what fear and selfishness deemed impossibilities, and they will accomplish more: the same truth which has returned triumphant from many a field, can conquer still; and we shall not we trust, wait long, till the foul blot on America's fair fame—the dark, unseemly plague-spot—be wiped away forever. Then shall the mouths of gainsayers be stopped, and your example shine in unsullied lustre; then shall your light break forth as the morning, and your health shall spring forth speedily: your righteousness shall go before you, and the glory of the Lord shall be your reward. If you take away from the midst of you the yoke, the putting forth of the finger, and speaking vanity—if you draw forth your soul to to the hungry and satisfy the afflicted soul—then shall your light rise in obscurity, and your darkness be as the noon day. The Lord hasten it in his time.

Signed, JOHN EDGAR, D. D.
Prof. Divinity, Royal College, Belfast.

"I will visit my Absentees."

Towards the close of school, a few Sabbaths since, I had been urging upon the teachers, from a variety of considerations, the importance of visiting the absentees of their respective classes. After school one of them came to me and said, "Sir, I am going to do my duty, and visit my absentees." "Go, brother," I replied; "God will reward you for your work of faith and labor of love." He went. A day or two afterward I saw him again. "Brother," said he, "I am glad you urged it upon me last Sabbath, to visit my absentees; for when I called to see little Robert ——, who had been absent for two or three Sabbaths, I found him nigh unto death. He had been sent to school, as usual, by his mother, but had played truant, and gone swimming with some seductive companions. Having entered the water when overheated by exercise, and stayed too long in it, he was seized with cramp,—was with difficulty rescued from a watery grave, and had been ever since in a state of high fever and delirium, with occasional intervals of returning reason. He was asleep when I entered, but his mother's sobs, as she told me the cause of his sickness, awoke him from his feverish slumbers, after I had set by his bed-side some ten or fifteen minutes. He immediately recognized his teacher, and with joy beaming in his countenance, asked me how I was, and why I had not been to see him before. It would be difficult for me to express the emotions of my breast at that moment. True I was not to blame that he had played truant—that he had broken the Sabbath—that he had gone into the water—and that he had in consequence been sick: but I knew and felt that I was censurable in the highest degree for not having gone to inquire into the cause of his absence on the afternoon of its first occurrence, and for having deferred doing so until aroused to a sense of duty by your remarks, while in the meantime he was dangerously ill, and at the point of death." "Well," said I, "what reply did you make?" "I told the dear boy that I was not aware that he was sick. He looked in my face, and with tears in his eyes, said, 'But, teacher, I always thought you loved me; how could you let me be away three whole weeks, and never once ask, Where is Robert?'" I never before saw conviction and contrition for the neglect of duty more strongly depicted in any countenance than in that of this teacher. With an energy that bespoke the most sincere regret, and the sternest resolution, he added, "I have learned a lesson that I shall never forget. So long as I am a Sabbath school teacher, I will visit my absentees."

Dark Neighborhood and Bible Class.

About four or five miles from the meeting-house in ——, there is a neighborhood of 15 or 20 families, most of which never attend public worship on the Sabbath. Intemperance, Sabbath breaking, profaneness, and other vices have long prevailed there; and the young have been growing up wholly destitute of moral and religious instruction. Infidelity has taken deep root in their minds. Even girls of 12 or 14 years of age, may be heard denying the existence of a God, with all the boldness of the most hardened blasphemer. For years, those who are unfriendly to the cause of missions in that town, have pointed their Christian neighbors to this district as a more fit place for missionary labor than Asia or Africa.

Early last spring, a pious young lady who resided near the meeting house, became interested for the neglected, ignorant children and youth of that dark and wicked neighborhood. Her first effort was to establish for their benefit a Sabbath school. For this purpose she visited the parents and obtained their promise to send their children. But only two or three came. She then thought it best to change the proposed school into a Bible class, and invite parents and all to attend. To carry this plan into effect it was important that some gentleman be associated with her. She readily obtained the co-operation of the superintendent of the Central Sabbath school, who has since been united with her in efforts for the good of that benighted people. It was with great difficulty that they procured a place for their meetings; and probably they would not have succeeded at all, in getting a place within the bounds of the district, had not a poor widowed mother who seemed to have some more regard to serious things than her neighbors, opened to them her little room. Many led by curiosity came to the meetings of the Bible class. This aroused the enmity of others and they continued to break up the meetings. In this, however they did not succeed. In spite of opposition and discouragement, these two devoted and self denying individuals continued their labors in that distant neighborhood, in addition to attending three services and the Sabbath school at the centre, till the cold season. The number that attended this meeting varied from 10 to 40, in all probably 100 different persons; perhaps the average attendance was about 20. But very little that is definite can yet be stated as to the results of these labors. It is believed, however, that the prejudices which many had against Sabbath schools are overcome, and that the way is now opened to reach the children with that instruction which will root out the seeds of infidelity, and almost every species of wickedness, so thickly springing up in that soil. The poor widow also opened her house for the Bible class, as did Obed-Edom, to receive the ark of God, became deeply interested in the exercises. She said, "She had not attended such good meetings for many years." And moreover, the Lord, who "blessed the house of Obed-Edom, and all that he had," on account of the ark, also blessed the house of this poor widow, through the instrumentality of the Bible class. She now rejoices in the hope that she has become an heir of an incorruptible inheritance.

The school or Bible class has been re-organized this spring under more favorable prospects. These devoted teachers have entered again upon their self denying labors, with strong hope that the blessing of God will attend their efforts, and that they shall be encouraged by seeing some turning from the error of their ways unto the Lord. Great will be their reward.—*S. S. Visitor.*

For the New England Spectator.

National Sins.

Will not the sins of our nation bring down the judgment of God upon us?

We have already evident tokens that God has a controversy with us. The two last uncommon seasons, the great scarcity of food for beasts in the former, and for man in the latter, in connection with the late war with the Indians the great and sudden change in the money market, the failure of many rich merchants spreading dismay around us, puts the matter beyond a doubt with every diligent observer, who believes that a just Ruler governs the world in righteousness, that God has a controversy with us; and these indications show that this controversy will not be settled, till we experience far heavier judgments still, except we repent and reform, and undo the heavy burdens and let the oppressed go free, and forsake our national and church sins.

Search the prophecies, in regard to the threatenings of God against ancient nations for their sins; read sacred and profane history, concerning the fulfilment of these threatenings, and you will find that God has been faithful in every age and in every instance, in executing his judgments according to his threatenings on transgressors. And shall our nation escape? Are our dear bought privileges, and former mercies, any security against the just retribution of Heaven upon us for our sins? How notoriously wicked in the sight of God and man have we become? Even this whole nation, both rulers and ruled, with a great multitude of professors of religion and ministers! Let a few of our many sins be taken under serious consideration, and then let conscience, the Bible, and our own judgment have a fair hearing, and what will be the verdict?

1. Is the crime of *holding* in *cruel bondage* 2,500,000 *of human beings*, who are bone of our bone and flesh of our flesh, a light thing? Tearing asunder what God hath joined together, man and wife, parents and children, brothers and sisters; trampling under foot the marriage covenant, and the most endearing ties of nature: stopping the ear like the adder to the piercing cry of the oppressed, who they have no comforter! Is not the crime aggravated much, when it is committed by a nation boasting of liberty, which she herself so recently obtained from a galling yoke? Surely the cry of alarm, in our own country and from the other side of the ocean, against the horrid sin of slavery, should ring like seven fold peals of thunder, in the ears of the oppressor and his abettors.

2. Is the sin of *intemperance* in our nation, under the degree of light that is shining on the subject, a small sin? Is it a sin of no magnitude to be governed by an artificial appetite in diet and beverage, devouring a great variety of animal and other rich food,* stimulating with tea, coffee, and tobacco in its different forms, while at the same time we are destroying health, mind, and life, and are withholding from the needy the means of sustenance, and the means of grace from those who are ready to perish in their sins? Among the sins of the Sodomites, which provoked the Lord to destroy them with fire and brimstone from heaven, fulness of bread was one, (Eze. 16 49.)

3. Is it the sin of *lewdness* a small evil in our nation?* To trifle with the dreadful threatenings against this sin, which ruins individuals and breaks up families, and in many instances brings on diseases and death, and the destruction of the soul in hell, to gratify, for a few moments, a depraved and hellish disposition? One of the sins of Sodom and Gomorrah, and the cities about them, was fornication, for which the Lord set them forth for an example, suffering the vengeance of eternal fire. (Jude 7.)

4. Is the amazing engagedness in *speculation*, in our nation, a trifling evil? Is the evil small among professors of religion, with ministers? Were the apostles mistaken, when they did not deem it their duty to leave the word of God and serve tables? (Acts 6, 2.) If the wisdom from above directs Christians and ministers, to speculate in land, &c. and buy and sell and get gain, (and in so doing to become like the Israelites, when they had fulness of bread, but leanness to their souls,) why were Christ and his apostles destitute of this wisdom? Why did not our Savior in whom was hid all the treasures of wisdom and knowledge, discover a better way of laying up a treasure on earth? Why did he not direct the young man to sell all that he had, and buy land at the west, or in some other direction, where he could gain thirty, sixty or an hundred fold? If the modern eagerness in speculation is the wisest course in the sight of God, why did not our Savior, instead of telling his disciples, he that forsaketh houses, or lands, for my sake, shall receive a hundred fold more, why did he not instruct them to sell their possessions and go to some other part of the country, and lay out their money where it would increase to a hundred fold!

If the recent speculation system, among professors of religion is best, all things considered, then this query arises, did Paul calculate right, when speaking of himself and the other apostles, says, "as poor yet making many rich; as having nothing and yet possessing all things?"

5. The *violation of the Sabbath*, by setting up in competition with God, and making his claims on us surrender to our own private interest, is a sin of no small magnitude. B. C.

* It is said that our nation is notorious in the view of other nations, for devouring in great abundance animal food, &c.

Social Study of the Scripture.

It has been admitted, that the whole church are not needed as teachers. But it has not been said that a part of the church may stand aloof from this institution. Every Sabbath school should embrace the church as teachers or learners. Let this be the case, and, with the divine blessing, every church will ere long embrace the Sabbath school. Does any Christian think it too humbling for one of his intellectual attainments and standing in society, to sit down among the young, to become a learner in this school of Christ? Where, it may be asked, is a place more suitable to study the humbling doctrines of the cross? Let him remember, the pride of intellect and of heart must be humbled, and he must himself become as a *little child*, are he is fit for the kingdom of heaven. How can he better evince his willingness to become such, than by sitting down with them, at the feet of Jesus, to listen to His instruction, "who taught as never man taught?" There is no way in which a church can more strongly commend the Sabbath school to the young, than by their personal attendance as learners. It magnifies the institutions in their view, more than would an eulogium on its excellences by the minister every Sabbath.

This is not the only reason why Christians should engage in the social study of the Scriptures. They can in no way better cultivate their own Christian graces. The familiar and social study of those pure and sublime thoughts of God, and the free interchange of thought and feeling respecting them, will ennoble, and elevate, and purify the whole inner man. Under the combined research of a whole circle of Christians, longing and *laboring* too, for new and clearer views of truth, the Scriptures will be opened; gems of unsurpassed beauty and richness will be discovered; yea, it will be seen that

> "A glory gilds the sacred page,
> Majestic like the sun."

Mutual sympathy and interest will be excited. All that cold and cruel distance, too often existing among the members of Christ's family, will be annihilated. Heart will warm heart, till, by their mutual warmth, they melt, and flow out, and mingle into one. O, what does the church need so much as this familiar intercourse,—this mutual bond of sympathy and love,—this mingling of heart with heart! What a moral power over their impenitent neighbors and friends, would this state of things give the church! How would such a united, sympathizing brotherhood of Christians, all actively engaged in searching the Scriptures, silence the gainsayer, and bring all to "gaze and admire," though in heart they might "hate the change."

Boxboro'. We have had a class of ten or more elderly and middle-aged ladies, who have recited from the same book with the children. This has very much encouraged the younger members of the school.

Cambridge. The adult classes form an interesting portion of our school. These study the lesson in the whole school, and, though constituting, nominally, Bible classes, they are considered as belonging to the school. Two of these classes (females), with their teachers, meet regularly once a fortnight for religious exercises,—as prayer, reading some portion of Scripture, and remarking upon it,—and particularly for familiar conversation on the practical duties and immediate obligations of religion. Belonging to one of these classes, four have become hopefully pious during the year.

Charlestown 1st. There is a large class of about sixty of seventy, of all ages, from 20 to 75 years, who attend the school, and receive instruction in the form of exposition and lecture, which adds much to the influence and interest of the school.

ADULT CLASSES OF SEAMEN.

Mariner's, (Boston.) Connected with the senior department of the school are eight adult classes, composed of individuals, from 18 to 50 years of age. There are, also, two classes composed chiefly of seamen. Thirty seamen have been present at a time. These sons of the ocean often express the great pleasure thus afforded them, and several have bought copies of the Questions, for the purpose of forming a Bible class at sea and studying the Scriptures.

During a period of about nine months, there have been in one class more than one hundred individuals, belonging to, or having come from eight different kingdoms of Europe, two of the British provinces, eight of the states, and from more than thirty different towns; and they sail in as many vessels. These individuals have been present from one to ten Sabbaths each, though few more than five, and many only one. They have varied from 20 to 60 years of age. Among the number, there have been both masters and mates of vessels. The plan of instruction has been of a mutual kind, all proper means being used to elicit questions and remark. They have almost all appeared deeply interested, and have often expressed regret, that they had not before joined the Bible class. We believe the influence exerted on the mind in this department of labor, is far from being circumscribed to the few who may be present, and that too, for the time being. We believe it is extended, and, in proportion to the faithfulness of the teacher, will continue to extend itself. The destiny of the sailor is a nobler one than many are apt to imagine. Among foreign nations he stands forth as the representative of freedom and religion. Even among his own companions, how much good may a pious sailor accomplish! In the seamen's Bible class, a short time since, several foreigners were present, two of whom expressed hope of peace with God. In the narrative which they gave, it appeared they were converted through the instrumentality of a brother sailor, who was himself present. They were happy to see each other.—*Mass. S. S. Report.*

LECTURES ON SLAVERY.—The citizens of Detroit have recently been addressed, for three successive evenings, on the subject of slavery, by Alvan Stewart, Esq. of Utica, N. Y. who was on a casual visit to this city. The editor of this paper enjoyed the privilege of listening to the manly argument, and solemn appeals of this able defender of the rights of man. It was delivered in the session room of the Presbyterian church, and was listened to with deep and solemn interest by a crowded auditory, embracing no small share of the intelligence and moral worth of the city. Among the persons whose presence honored the occasion, (or whom the occasion honored,) was the governor of the state.—*Mich. Obs.*

SABBATH KEEPING STEAMBOATS. A new steamboat, the Rochester, of 440 tons, built at Cleveland, and to be conducted on temperance and Sabbath keeping principles, commences her trips on Lake Erie about this time. She is said to be a fine [illegible]

nd is to be propelled by a powerful engine. We hope all the friends of temperance and of the Sabbath, and indeed the friends of morality and good order in society, and on steamboats, will remember this.

The Oliver Newbury was both a temperance and Sabbath keeping boat last season, and we have not heard of her apostacy. The Gratiot, we believe, belongs to the same class. The North America has been announced as a temperance though we believe not as a Sabbath keeping one. *Mich. Obs.*

A Pitiable Object.—It is the poor, uneasy stroller of a Sabbath day. Our situation has been such as to lead us to notice this picture of misery several times of late. He has reminded us of the man, "walking through dry places, seeking rest, and finding none." What happiness he does forego! How easily might this unsatisfied mind become the seat of holy joy, and glorious anticipations! Let it learn, like David, to "love the habitation of God's house, and the place where the divine honor dwelleth,"—and gladness would pervade its now gloomy recesses. "I was glad, when they said unto me, let us go up to the house of the Lord." How can men, human, immortal beings forego this joy, and its attendant advantages, for the very questionable indulgence of a Sabbath stroll in the streets and fields?—*Mirror.*

General Assembly and Slavery.—The committee of bills and overtures brought in the petitions on slavery. Dr. Witherspoon the chairman of that committee being a slave-holder, and it being well understood that a compromise had been effected between the slave-holding and old school parties, to help each other—none will be surprised that a motion was made by the committee, to lay the whole, *unread*, upon the table. The moderator had previously decided that a motion to lay on the table, could not be debated. Dr. Beman as a minority of the committee, asked leave to state his views. He was refused a hearing. He asked that the memorial from the synod of Cincinnati might be read. It was refused. Not a member of the synod of Cincinnati, showed the least uneasiness at this decision.

Every old school man in the house, voted to lay the whole business (in everlasting sleep) upon the table. Nearly every new school man voted against it, not because all were abolitionists, but because they thought while the Assembly were so acute in catching 'common fame' at the north, they might listen to a representation of one of our oldest synods.

Next year, if we mistake not, old school abolitionists will be subjected to the same fraternal discipline, which the New York synods have this year experienced, unless like their delegates to the Assembly, they bow their necks to the southern yoke, and keep still.—*Cin. Jour.*

Maryland Temperance Convention.

A large Temperance Convention was held at Baltimore on the 30th of May. Delegates were present from Maryland, District of Columbia, and Delaware. The principal subject before the convention was the introduction into all Societies of the total abstinence pledge. It was advocated by Dr. H. Gibbons of Delaware, Rev. Mr. McLain of Washington, and Christian Keener of Baltimore; and objected to by Dr. Annan. Dr. A acknowledged that it was necessary to reformed drunkards to abstain from all that intoxicates, and important that the community set them an example that they might follow with safety. But he believed that by pressing tee-totalism we should drive off the rich, who will drink their wine, and the poor laborers, who will drink their cider and beer. He denied that fermented liquors are prejudicial to the human system, and expressed his apprehensions that a species of ultraism was abroad which would drive out tea and coffee, &c. &c. He was ably answered by Christian Keener, and other gentlemen. 'As to the Doctor's notion about tea and coffee,' said Mr. Keener, 'he may depend upon it, that the very moment I find out that they produce intemperance, that their use is followed by intoxication, I shall abstain from them, and cry out as earnestly against them as I now do against ardent spirit, but not till then.'

Mr. McLain said all were agreed in the following things: that it is lawful and right to abstain from all that intoxicates; that it is not necessary to drink any thing that will intoxicate; that it is better not to drink than to drink that which will intoxicate; and that whatever we do ought to be safe for us and for others to follow; and the only question upon which there is a diversity of opinion is this. What is safe, perfectly safe for us to do? Our opponents suppose it unsafe to adopt the teetotal pledge. Reasons: 1. It is ultraism—2. We may be called next to give up tea and coffee—3. We shall drive off the rich, who will drink wine. But they have not given us a single fact to substantiate their theory. Mr. M. made a powerful appeal in behalf of reformed drunkards.—*Temp. Rec.*

Spectator.

Boston, Wednesday, July 5, 1837.

General Association.

The general Association of Congregational ministers in Massachusetts, met at the church in North Brookfield, on Tuesday last, at 5 P. M. The following

Delegates

Were present from the several district associations, as follows:—

Berkshire, Wm. A. Hawley, Harper Boice.
Mountain, I. G. Rose, Alanson Alvord.
Hampshire, Wm. Tyler, J. H. Patrick.
Hampden, E. B. Wright, Hervey Smith.
Franklin. Bancroft Fowler, Theoph. Packard.
Brookfield, Levi Packard, Francis Horton.
Harmony, Michael Burdett, David A. Grosvenor.
Worcester Central, John Boardman, W. P. Paine.
Worcester North, Alex. Lovell, D. O. Morton.
Middlesex Union, J. T. Woodbury, O. G. Hubbard.
Middlesex South, Lavius Hyde.
Andover, S. C. Jackson, Jesse Page.
Woburn, Jos. Bennett.
Essex, North, P. S. Eaton.
Salem, S. M. Worcester.
Suffolk North, W. A. Stearns, G. W. Blagden.
Suffolk South, Neh. Adams.
Norfolk, John Codman, Martin Moore.
Taunton, Philip Colby, S. Raymond.
Old Colony, none.
Pilgrim, E. G. Howe.
Vineyard Sound, Alfred Greenwood.
Brewster, none.

From foreign bodies

General Assembly, voted not to send any.
Connecticut, John E. Bray.
Rhode Island, B. R. Allen, C. P. Grosvenor.
Vermont, none.
New Hampshire. Edwin Jennison.
Maine, Josiah W. Powers.
New York, none.

To represent the Mass. Missionary Society, Cyrus Mann. David Brigham.

Members ex officio, having attended foreign bodies, Alfred Ely, Amos Blanchard and James Kimball, who made their reports.

Honorary Members, Baxter Dickinson of Ohio, Milton Badger of Home Miss. Soc. New York and Henry Adams the Associational preacher.

The following were chosen to the offices prefixed.

Moderator, John Codman.
Scribe, G. W. Blagden.
Assistant scribe, Joseph Bennett.

Committees.

Of Arrangements, Snell, Packard of Franklin and Worcester.
Of Nominations of Committees, Packard of Brookfield, Wright and Hawley.
Of Nominations to Foreign Bodies, Snell, Lovell, Horton, Hawley, Boardman.
Of publication, Blagden, Fay, and N. Adams.
To take notes of the narratives on the state of religion, Worcester, Paine, Bray, Powers and Boice.
Associational preacher for next year to be selected by Worcester North Association.
Pastoral letter for next year to be furnished by Worcester, Crowell and Gale of Salem association.
Missionary preacher next year, Dr. Burgess. Substitute, H. N. Brinsmade.

The *next meeting* is to be within the bounds of Old Colony association; probably in Fair Haven.

Delegates to Foreign Bodies.

General Assembly, Neh. Adams, Nathan Perkins, Jr. Substitutes, Wm. A. Hawley, J. S. Clark.
Maine, Wm. M. Rogers, L. F. Dimick. Substitutes, M. P. Braman, Wm. A. Stearns.
New Hampshire, Theoph. Packard Jr., S. M. Worcester. Substitutes, George Allen, Leonard Luce.
Vermont, David Peabody, Enoch Sanford. Substitutes, D. O. Morton, Moses Miller.
Rhode Island, M. G. Pratt, T. T. Richmond. Substitutes, John Wilde, Wm. P. Paine.
Connecticut, R. S. Storrs, Dorus Clark. Substitutes, Henry Adams, H. N. Brinsmade.
New York, J. H. Bisbee, James Howe. Substitutes, S. C. Jackson, Lavius Hyde.

After the above names were reported, Mr. N Adams introduced a resolution, that, in view of the fact that the General Assembly voted not to send delegates to this body, and as our delegates appear not to be welcomed by a majority of that body, the report so far as related to delegates to the General Assembly be laid on the table. He did not move this as an act of retaliation, but from the unwillingness of that body to reciprocate our delegation to them.

Dr. Ely thought that the recent determination not to send delegates to us, was but one item in the work of reformation. He had no doubt it would be gratifying to the prominent men in the Presbyterian church, if we delayed further appointments to the Assembly for a few years.

Mr. Hawley said that as his name appeared among the delegates to that body, he must say that under present circumstances he could not go.

Mr. Hyde was opposed to the motion to lay on the table. Before another year a change of circumstances may take place in that church, which may render it desirable to be represented. He did not like such acts of retaliation.

Mr. Morton did not regard it as an act of retaliation, but rather as an act of conciliation.

Mr. Bray stated that, after a full discussion of the subject in the General Association of Connecticut, that body resolved to send delegates; and he thought it would gratify Connecticut, should this body agree with them. Before another year circumstances may change, and the General Assembly may be composed of such men as shall receive us with open arms.

Mr. Gunnison would inquire what effect this vote must have on the division in the Presbyterian church, which is now taking place.

Mr. Stearns moved to lay the whole subject on the table until to-morrow morning, to give time to ascertain further facts in the case.

Mr. Adams replied that all the information which we can have on the subject, is in the house, and he thought nothing would be gained by delay.

Mr. Stearns' motion was lost.

The motion to lay on the table was lost by a vote of 11 to 16; and the nomination to the General Assembly adopted.

Delegation. Rev. Mr. Lovell, from a committee appointed last year on the subject of an equality in the distribution of delegates to foreign bodies, reported, which report was sent down to district associations, to send up their yeas and nays next year.

Slavery. A long communication from the Congregational Union of Scotland, on the subject of American slavery was read.

Mr. N. Adams moved that it be referred to a committee of five, to report at this meeting. Dr. Snell, Dr. Packard, Hawley, Ely and N. Adams, were appointed.

On motion of Mr. Boardman, Mr. Woodbury was added; and to make the number odd, on motion of Mr. Blagden, Mr. Stearns was also added.

On motion of Dr. Packard, it was

Voted, That (a select committee) *the committee to which was referred the communication from the Congregational Union of Scotland*, be appointed to take into consideration the subject of American slavery, and report some proper and judicious form in which this body may harmoniously express their disapprobation of slavery as existing in our country, and some portions of the church, and that all communications made to this body on the subject of slavery be referred to such committee.

He was well aware of the exciting nature of this subject, but he thought something ought to be done to obtain a united expression of this body in relation to slavery. He was persuaded that the body had come together with so much grace, that they could harmoniously express an opinion without creating agitation or division.

If an evil exists beyond the reach of legislation in this country, an expression of opinion of such a body as this, becomes powerful. It will be useful to our brethren at a distance to know our united sentiments. We need the wisdom and skill of this body on the committee to present such an opinion as is embraced in the resolve.

I cannot take neutral ground on this subject, added the Dr., without virtually encouraging slavery; just as it is in the temperance cause.

His remarks throughout were of a serious character, and were listened to with the deep heartfelt attention by the association.

Dr. Snell read the doings of the Association in 1834, on the subject, at which time resolutions prepared by Mr. Danforth were passed, in which the sin of slavery and its condemnation by the Bible were set forth, and both the Anti-slavery and the Colonization Societies were recommended to the patronage of the churches.

Messrs. Blagden and Worcester advocated a reference to the committee on the Remonstrance from Scotland.

Mr. Woodbury thought the work had better be divided; there was enough for two committees to attend to. (The other committee consisted of five anti-abolitionists, and two abolitionists.)

The resolve was amended by substituting in the place of 'select committee' the words in italic.

The committee subsequently reported the following resolutions, on the letter from Scotland. (This letter was published last year in the Spectator.)

Resolved, 1. That we tender to the Congregational Union of Scotland, the kind assurance of our Christian and fraternal affection, and inform them that their letter was received, read, and duly considered.

2. That we highly appreciate their affectionate interest in us, and in all that pertains to the welfare of the American church, and that we invite the continuance of that interest, and of the same freedom and cordiality which has thus far marked our intercourse.

3. That we fully sympathize with the brethren of the Congregational Union of Scotland in their views of the evil of slavery, and of the desirableness of its universal abolition; and that while we recognize in their letter evidence of misinformation on some points connected with the existence of slavery in the United States, we assure them that our wishes for its removal cannot be exceeded by their own.

4. That in the judgment of this body, there are sectional and political difficulties, attending the subject of American slavery, which as in all similar cases, make it difficult for the citizens of another country to decide upon the wisest and best measures for its removal; that the most intelligent and pious of our own citizens, are conscientiously divided in opinion upon this point, and that while we will gladly receive all the suggestions which our brethren beyond sea are disposed to make upon the subject, we apprehend that the difference in the views and feelings of *men under a consolidated government*, from those of the citizens of the United States, prevents the prospect of receiving that measure of benefit from our brethren abroad in this matter which we might otherwise obtain.

We ask the prayers of the brethren of the Congregational Union of Scotland that God would direct us in this important matter, save us from false views and wrong measures with regard to it, and open the way of its speedy removal.

Adopted without debate and with but little thought. (See below.)

Dr Snell reported on Dr. Packard's resolution, that a majority of the committee were of opinion that it was not expedient to pass any votes on the general subject at this time, as they regarded the resolves of 1834 sufficient.

Dr. Packard on the part of himself and Mr Woodbury, reported a series of resolves substantially as appear below.

He said the resolves of 1834 were connected with another subject; and were, moreover, not sufficiently definite and plain.

The subject of accepting the reports was then taken up, and some desultory remarks on points of order, &c. The majority of the committee were requested to reduce their report to writing; which Mr. N. Adams did under the following resolution.

Resolved, That it is inexpedient at the present time to pass any resolutions on the subject.

To this Dr. Snell the chairman assented; but it presented to the body a very different view from that before presented verbally.

Mr. Brigham said we were called upon as patriots and as citizens to give our sentiments on the subject of slavery. Action in such bodies as this will have an influence on our legislatures and on the churches. It was also called for in view of the approaching session of Congress.

Mr. B. explained what he meant by immediateism. In his view it means that slavery should be abolished as soon as it can be. Under the present circumstances our refusing to pass resolutions will tend to perpetuate the evils we would remove.

Mr. Blagden thought the last part of the report had the appearance of a want of thoughtfulness. He moved that it be referred back to the same committee.

Mr. Woodbury could see no object in deferring the subject to a late period of the session unless it was to avoid action altogether.

Mr. Blagden denied that his object was to avoid action.

Dr. Packard could not see how a report of a committee which recommended to do nothing, could be altered or enlarged.

Mr. Stearns, one of the committee was not satisfied with the report. It was not what he understood it to be in the committee.

Mr. Hawley moved that the committee be discharged, and a select committee appointed.

The motion to refer to the same committee was passed.

Mr. Woodbury moved that, as the resolutions respecting the letter from Scotland had been misunderstood, the vote be reconsidered, and the whole subject be referred back to the committee. He should like to be informed wherein the Scotch are misinformed respecting American slavery.

Objections were made and motion lost.

Mr. W. then inquired of the committee simply for information, wherein they are misinformed.

Mr. Blagden said the gentleman was out of order.

Mr. Adams replied, though the committee were under no obligation to give the information, yet as a matter of courtesy—

Mr. Blagden calls the gentleman to order.

The question was then submitted to a vote of the association who decided that he have liberty to answer.

Mr. Adams then said that they are misinformed with regard to the extent to which the Bible is furnished to the slaves.

The next morning the committee reported the following excellent resolutions, which were unanimously adopted.

Whereas, Slavery as it exists in our country is a great moral and social evil, and

Whereas, No man should feel indifferent respecting that which the God of heaven disapproves. therefore,

1. *Resolved*, That the assumed right of holding our fellow-men in bondage, working them without wages, and buying and selling them as property, is obviously contrary to the principles of natural justice and the spirit of the gospel, offensive to God, oppressive to men, and ought to cease with the least possible delay.

2. *Resolved*. That we approve of free & candid discussion on the subject of slavery, and also of all other proper methods of diffusing light and promoting correct moral sentiment which may have an influence to do away the evil.

Pastoral Letter.

Mr. N. Adams reported a pastoral letter which occasioned an animated debate, and was referred back to the committee, of which Mr. A. was the only one present, with the addition of Mr. Stearns and Morton. Many obnoxious features were removed, and the letter adopted, though few took on themselves the responsibility of voting. We shall give some sketch of the debate, when we can get the letter. It embraces four distinct topics.

1 The first relates to the agitating subjects of the day, and *forcing* them on the churches.

2 Respect for the pastoral office, in which the subject of lecturers is introduced.

3 The dangers which threaten female influence from their assuming the province of men, and itinerating as lecturers.

4 The cultivation of private character, and private efforts for individuals.

Mr. Adams truly said that the letter was only the carrying out of the (famous) resolutions passed last year in this Association.

Day of Fasting.—Worcester North and Hampden associations sent up requests to have a day of fasting and prayer set apart by this body, in view of the state of the country and the church. A committee was appointed consisting of Ely, Stearnes and Boardman, who subsequently reported the following:—

1. *Resolved*, That the low state of religion in the land, the prevalence of error and vice, and the agitated and fearful state of the public mind on many subjects of religious and civil interest, together with the dangers which in consequence impend the church, call for deep humiliation and fervent prayer to God, that his anger may be turned away, and that he will cause his face to shine upon us that we may be saved.

2 *Resolved*, That the present pecuniary embarrassments and distresses of our country, and their disastrous influence upon private churches, and upon the great cause of Christian benevolence demand, in like manner, the prayerful consideration and penitence of the people of God.

3. *Resolved*, That in view of these causes of alarm and grief, the General Association recommend to all the churches in their connection, to observe the first Friday in September next as a day of fasting, humiliation, and prayer.

The time from ten to twelve on Thursday was occupied by delegates from various benevolent societies.

Messrs. Badger one of the secretaries, and Prof. Dickinson of Lane Seminary presented the claims of *home missions*; after which the following was passed:

Resolved, That the friends of home missions should take encouragement from the manner in which God has blessed their humble efforts, as well as from his providential dealings with the church in all past time, to go forward in the midst of embarrassments, to walk by faith, to pray more fervently, and contribute more liberally, and to cease not from their labors, till every destitute church in this land, shall have a pastor, and every village and settlement, and soul shall be brought under the power of the world to come.

Rev. Dr. Ely presented the following resolution respecting *seamen*.

Resolved, In view of the great importance of the field occupied by the American Seamen's Friend Society, & its branch the Boston Seamen's Friend Society, and in view of their present pecuniary embarrassments, and the past neglect of this object of benevolence, by the greater part of our churches in the country; that this body recommend to the pastors of churches the appointment of one of their number, who shall be in correspondence with the secretaries of these Societies and shall act as agent within the bounds of his association, and report to them of his doings; and that they further recommend to the churches of this state to fix on some month in the year, when they will make an annual collection in aid of the funds of these societies.

Rev. Mr. Loomis, seaman's chaplain at New Orleans, said there are one million of sailors on the globe, and about five hundred thousand who speak the English language. How much is done for this useful class of our citizens! and how much influence they must have on the destiny of the world!

Mr. L. adduced several facts to show the character of converted sailors. One told of his visit to Havre. The place of worship was an upper chamber, which was thronged stairs and all, with attentive hearers. When all could not get in, we would retire to our vessel and hold a prayer meeting. One Saturday a pious sailor called on him in New Orleans, and asked for tracts and small books, which he spent his Sabbath in distributing to the sailors and boatmen about the wharves.

It is estimated that 30,000 sailors annually visit New Orleans. There they are surrounded by land sharks who draw them into drunkeries, and gambling houses, &c. We need aid to establish temperance boarding houses, &c. It is important not only to the sailors and boatmen, that we occupy that station, but to the whole valley, over which they are exerting a great influence. It is estimated that 250 large steamboats pass back and forth from the valley and New Orleans, besides much other small craft, touching at all the towns on the principal rivers.

When I first went to New Orleans, I put the Bethel flag out of my window as a signal to the sailors for worship. One of these land sharks began to find fault with the painting and to ridicule the whole affair. I told him I had enlisted in the cause of my Master, and should fight until I conquered or fell in the conflict. And now, Christian friends, shall we strike our flag for want of ammunition? Shall we give up because you will not furnish us the means to go forward.

Mr. Lord, seaman's chaplain in this city, followed in his accustomed pertinent style.

Mr. Armstrong presented the present condition of the *American Board* in a very affecting manner. Much intense feeling was excited; in view of which, Mr. Hawley moved that the Association now unite in prayer. Dr. Snell lead in this exercise.

Mr. Turner of Illinois addressed the body on the wants and the congregationalism of that state.

Mr. Bullard presented the claims of the *Sabbath School society*.

Exiled Churches. Last year a long report was presented by Dr. Storrs on the subject of exiled churches and referred to a committee for revision and publication. That committee did not fulfil their trust, and

Mr. Stearns presented the reasons for the delay, and for advising that it be not published at present.

1. Several of these churches had made no returns; some were not sufficiently accurate in statistical information; and some, from their delicate circumstances were unwilling to report for publication.

2. More accurate information is needed.

3. The committee are not without fears that such a publication would be highly injurious to many of these societies. Old prejudices and animosities will be revived, which the prosperity of religion requires should be buried.

4. It is the general wish of the orthodox to forgive and forget.

The committee would further report that these documents belong to the history of the age, and should be carefully preserved for future reference.

Delegation to England.—Dr. Snell introduced the subject to the notice of the body. After remarks from several, among others, that threats had been given that no delegates would be received from this country, unless they were abolitionists, and the opinion expressed, that it would be better to defer any appointment for the present;

Dr. Codman remarked, that in Great Britain, they proposed that delegations be exchanged once in six years; and only three have now elapsed, He thought that on account of present agitated subjects, the appointment had better be deferred; and hoped that within a year, we all should be agreed on the subject of slavery.

Admonition. Early in the session, Dr. Snell stated that his people had for a season past, enjoyed a season of refreshing from the Lord; and there were but few families in which one or more was not enjoying hope. His desire was, that the delegates should labor to exert a salutary and Christian influence.

Sermons. On Tuesday evening, a sermon was preached by Prof. Dickinson; and on Wednesday evening a missionary sermon by Mr. Badger, in place of Prof. Condit detained by ill health.

On Thursday afternoon, Mr. H. Adams preached the associational sermon from John iv. 35, 36. His subject was, that we ought to expect direct success for effort made in the cause of Christ, and in proportion to that effort.

Our circumstances do not so differ from those of the apostles as to afford a reason why we should not expect certain success to our labors as the apostles did. We have a similar encouragement to expect the divine blessing on our labors in the moral as well as in the natural world.

He enumerated some of the obstacles in the way of a minister's success. Among others, he said that the immediate object of a minister's labors is often mistaken. He must first indoctrinate, must lay a broad and deep foundation, before he makes direct efforts for a sinner's conversion; not reflecting that these truths are seldom listened to or apprehended, until the sinner is converted. His object should be first to make them Christians, and then indoctrinate them. The epistles of Paul are to the point on this subject.

Another obstacle he spoke of, is erroneous views on the subject of divine sovereignty.

Another was the *fear of all measures*; forgetting that measures are as necessary in the ministry as in other pursuits. It is wisdom to adopt such measures as shall bring the truth to bear upon the mind and heart. We should think enough about measures to adapt them to the circumstances in which we are placed.

We hope the sermon will be brought before the public, We should be glad to publish it in the Spectator.

The *communion* exercises were conducted by Dr. Codman and Mr. Blagden.

We trust great good will follow from this meeting, both to the ministers present and to the people of the place. All was conducted with a Christian spirit. which a difference of sentiment on some topics did not paralyze or destroy. The superintending guidance of the Holy Spirit was evidently present, in answer to the prayers of many of God's people.

Fourth of July.

Several of the meetings on this joyful occasion, have been to us of peculiar interest. We think there was much less intemperance than usual, as we saw only four sailors intoxicated, passing noisily through the the streets in the carriage of a land shark.

SUNDAY SCHOOLS.—At eight o'clock, some 2500 S. S. teachers and scholars belonging to the Boston Union, assembled at the Odeon, where they were addressed by James C. White, Rev. Mr. Bullard, and Mr. Beaman of Andover. The exercises were interspersed with singing by a juvenile choir of 200, and by reading select portions of Scripture by John Dane the president. Rev. Mr. Aiken made the prayer.

Dea. White took for his theme—"All is not gold that glitters." This he applied with peculiar force against the military displays of the day, to female dress, to novels, the theatre, &c. He alluded to the former character of the building in which they were assembled, and his own attendance there when an orphan boy, and the many pangs of regret it had caused him. 'Though the governor, mayor, and aldermen may set the example,' he said, 'don't you go to the theatre.'

Mr. Bullard described "true independence." He gave many forcible illustrations, showing that true independence consists in doing right.

The CITY celebration was held at the Old South. Music by the Boston Academy accompanied with a full orchestre. The exercises were excellent, abating some of the "man worship" of Rev. Mr. Taylor's prayer. The oration by J. Chapman Esq. was on *self-government* as the basis of our republican institutions.

TEMPERANCE CELEBRATION.—The temperance dinner and celebration was held at the Marlboro' hotel, which was opened on that day, by Mr. Rogers. Mr. Fletcher, member of congress from this district, presided.

We were much gratified to find such an array of talent and influence at a tee-total dinner on the fourth of July, and at the opening of a tee-total hotel. It augurs well to the cause. Among others, were the editors of the Advocate and Mercantile Journal, Mr. Hallett and Mr. Sleeper; of the clergy, Rev. Dr. Pierce, Mr. Pierpont, Mr. Taylor, Mr. Stow, Mr. N. Adams, Mr. Colman, Dr. Clough &c.; and of distinguished citizens, John Tappan, Moses Grant, Stephen Fairbanks, Dr. Walter Channing, &c.; and Mr. Snelling and others of the legal profession. There was a degree of hilarity suited to the occasion; and we did not see but that the inspiration of wit and poetry was as well excited by cold water as it usually is by wine.

At the close of the dinner, the following appropriate ode composed for the occasion by Rev. Mr. Pierpont, was sung.

In Eden's green retreats,
A water-brook, that played
Between soft, mossy seats
Beneath a plane-tree's shade,
Whose rustling leaves
Danced o'er its brink,—
Was Adam's drink,
And also Eve's.

Beside the parent spring
Of that young brook, the pair
Their morning chant would sing;
And Eve, to dress her hair,
Kneel on the grass
That fringed its side,
And make its tide
Her looking glass.

And when the man of God
From Egypt led his flock,
They thirsted, and his rod
Smote the Arabian rock,
And forth a rill
Of water gushed,
And on they rushed,
And drank their fill.

Would Eden thus have smiled
Had wine to Eden come?
Would Horeb's parching wild
Have been refreshed with rum?
And had Eve's hair
Been dressed in gin,
Would she have been
Reflected fair?

Had Moses built a still,
And dealt out to that host,
To every man his gill,
And pledged him in a toast,
How large a band
Of Israel's sons
Had laid their bones
In Canaan's land?

"Sweet fields, beyond" death's flood
"Stand dressed in living green;"
For, from the throne of God,
To freshen all the scene,
A river rolls,
Where all who will
May come and fill
Their crystal bowls.

If Eden's strength and bloom
Cold Water thus hath given,
If, even beyond the tomb,
It is the drink of Heaven,
Are not good wells,
And crystal springs
The very things
For our HOTELS?

Another ode was sung, composed by Mr. Sargent, founded on Jer. xiii. 12—14, where the filling of every bottle with wine, was the means the Lord used for the punishment of his people.

At the suggestion of Harrison Gray, the meeting was closed by singing Old Hundred in the words—"Be thou O God exalted high," &c which was sung with heart felt gratitude for the blessings of Providence. There was a general impression on parting that it was good to be there on such an occasion.

The meeting was addressed by Mr. Fletcher, Mr. Colman, Dr. Pierce, Mr. Hallett, Mr. Pierpont, Mr. Snelling, Dr. W. Channing, Dr. Brown of Medfield, Mr. Gray, Mr. Fairbanks, Mr. Taylor, Dr. Clough, and Mr. Kettell.

Among the sentiments offered, were the following.

By Rev. Mr. Colman:—*The Marlboro' Hotel*—The house emptied, swept and garnished—may the exorcised spirits never be permitted to recross its threshold.

Dr. Pierce stated some facts with regard to the clergy in former times. His predecessor in Brookline, who never himself drank anything stronger than cold water, during one year furnished for his clerical guests 120 quarts of ardent spirits. If such was the fact, how much must those have had, who themselves used it. To show the change which had taken place, he said that at the late dinner of the Congregational clergy in Concert hall, nothing stronger than cold water was used. He offered as a sentiment a quotation from Milton's Sampson Agonistes respecting the madness of using strong drinks to give strength, when Sampson's "drink was only from the liquid brook," agreeably to the command of Jehuvah.

By Rev. Mr. Stow:—*Alcohol*—In low places called rum, in high places wine,& in other places called beer and cider, a liquid fire alike destructive under every name; as beverage, may it be forever banished from the land.

Mr. Hallett said he was happy to witness this day the fact of the possibility of carrying on such an entertainment as this with the pure liquid. It has been a strong objection to the disuse of wine, that it will destroy hilarity at such festivals. Wine has been immortalized as the inspirer of poetry and wit; but we have the proof this day that the pure element can inspire as well as wine. But it is said that wine brings out the truth,—[…] in vino has been the maxim. But we have another maxim to put against this—"Veritas in puteo,"—into the well is our motto. If wine discloses the truth, it is such truths as men are ashamed to speak of when they are sober.

Sir, I never saw poetry put to better use than in the ode just sung. Wine has been eulogized and deified, but here we have cold water exalted to its true dignity, and by its own inspiration.

Addressing the chairman, Mr. H. said,—You sir, are selected to represent the first district in Congress. As you enter the capitol in Washington, on either side you will find a refectory. Thither the members resort, not only for refreshments, but for the stimulants of alcohol. And when a member of Congress is out of his seat, he may be sure to be found at the refectory. (Mr. Fletcher—Don't look for me there.) [laughter] Sir, these grog-shops are a disgrace to the nation; and it will be an honor to you to make the first movement on the floor of Congress for their removal. Enter the grave-yard at Washington, and you will find the graves of many brought thither by intemperance, which habit was generated or confirmed at these refectories.

Mr. Pierpont adduced many examples from sacred and fabled history to show the effects of cold water.

By Mr. Snelling:—*The medical profession.*—The seventy-five spirits who signed the declaration against alcohol; they are worthy to be remembered to day with the spirits of seventy-six.

Dr. Channing briefly replied. The object of the medical profession is two-fold—to preserve health, and to cure diseases. In the first, but little has been done. It belongs to them to say what hurts the public health, and to report such as nuisances. This they have done as it regards rum, &c.

Dr. Brown added his testimony in favor of cold water. This, he said, is the only universal remedy.

Mr. Gray said that in this room was the first meeting held to see what could be done to banish ardent spirits. Of that meeting, you, Mr. President, was the chairman. Out of that meeting have issued movements which have resulted in what we now witness. He offered the following sentiment.

The Marlboro' Hotel now modeled—May the force of public opinion press every other public house into the same mould.

Mr. Taylor amused the audience by the flashes of his wit. He spoke of the devotees of the still. After all their pumping and teasing, all that their god would give them, was the drippings of the nose. He offered a sentiment in favor of temperance houses and temperance ships.

By Rev. N. Adams: *Woman*—Always first in every work of benevolence; may her influence in the cause of temperance be more widely extended, until the thousands of her sisters, who are now by their alliance to drunkards as miserable as was "Nancy Le Baron," enjoy the happiness of the owner of "My Mother's Gold Ring."

By Mr. Kettell: *Cold Water*—As it came from the hand of our maker, in the opinion of all competent judges, the purest and most delicious beverage the world ever knew.

By [illegible] — *The Marlboro' Hotel* — As the fabled P[illegible] rises with new life and beauty from [illegible] parent, so may this edifice, [illegible] present new attractions to [illegible] a quiet home, an obliging and attentive [illegible], and a good larder where the fires of [illegible] never burn.

The following letter was received from Dr. Edwards:

To the Committee of arrangements for the opening of the Marlboro' Hotel.

[illegible] yours of the 3d inst. I can say it would give [illegible] great pleasure to comply with the [illegible] proprietors of the Marlboro' Hotel [illegible] of having to prepare for an [illegible] at Lowell this week, and my other [illegible] duties, I shall not be able to do it.

I [illegible] however, forbear to say that your [illegible] recollection the fact, that about [illegible] years ago, I offered a resolution in an association [illegible] that they would abstain from [illegible] during their seasons [illegible] of spirituous liquors [illegible] at one day once a [illegible]. And after a long discussion, they came [illegible] they could not consistently [illegible] continued using the drunkard's drink. [illegible] who are living have now for years [illegible] temperance men.

About two years after that, an ecclesiastical [illegible], by a great effort, so managed as to go [illegible] the whole business of an ordination [illegible]. And it was thought to be an ex[illegible], that it was published in the papers throughout the country.

Now in Boston, 150 men can dine at a distin[illegible] on the 4th of July, and drink no [illegible]. This is a great advance. And it gives [illegible] to expect, that if good men should not be [illegible], the time is not distant when [illegible] see that the licensing of men, even [illegible] who have been called respectable, to poison others, is not required by the public good [illegible] that it is a gross offence against the law of God as well as against the highest good of [illegible].

On [illegible] and many other subjects, the light of [illegible] were long be as the light of the sun, and the light of the sun as the light of seven days. [illegible] we look back on the days of darkness [illegible] which God may have winked at, [illegible] how it was possible for children of [illegible] light and of the day, to continue so long and to [illegible] an awful extent in darkness.

That the Lord may ever guide and bless you is the prayer of

Truly yours, &c.
Andover, July 4, 1837. J. EDWARDS.

REV. MR. SPALDING and wife, missionaries at the Sandwich Islands, have arrived in this city. The [illegible] sickness of Mr S. at the Islands, was recently spoken of in this paper. We are [illegible] that Providence has so far restored his health, that he has been able to return. He may be more useful here than he could have been there.

The Richmond, Va., Telegraph comes out in strong terms against the doings of the late General Assembly, in the excision of four synods.

NORTH CAROLINA UNIVERSITY. — At the late commencement, the degree of A. B. was conferred on [illegible] young men; and that of D. D. on Rev. [illegible] of Charleston, S. C.

MONTHLY CONCERT. At the meeting on Monday evening, Mr Anderson gave a sketch of the history of the missions in South Africa. The two missions to the Zoolahs were recommenced in consequence of the recommendation of Dr. Philip. As to that in the interior, both Dr. Philip and the missionaries were disappointed. — M[illegible] is little better than a free-booter. The breaking up of the mission, and the removal of the missionaries to the maritime stations where they are now very much needed, is regarded by the Board as a favorable indication of Providence.

SUPPOSED MURDER. — It is supposed that Rev. Dr. H. S[illegible] has been murdered by the Pawnee [illegible] Arkansas, as a blanket and papers with his name have been found, attended with [illegible] circumstances.

MICHIGAN OBSERVER. — We have received the first number of a religious paper, published in Detroit, under the editorial care of Warren Isham, formerly of the Ohio Observer. It advocates total abstinence from all that intoxicates, anti-slavery, the claims of the Sabbath, moral reform, [illegible], entire consecration to Christ and his cause, the claims of the young, &c.

MICHIGAN. — The first annual meeting of the Michigan State Anti-Slavery society, took place at Detroit on Wednesday last.

TOBACCO. — We were much pained, during our attendance at the meeting of the General Association in North Brookfield, after what has been recently said on this subject, to see ministers of the gospel chewing tobacco and spitting on the floor of the pews. We regard it as a desecration of the house of God. Supposing a delicate female should enter one of these pews, under serious impressions, (a revival is now in progress there) and the offensiveness of the smell and the filth should prevent her listening to the truth, and those serious impressions be driven forever from her mind, can that minister avoid some part of the responsibility of the ruin of her soul? We should think the use of tobacco would destroy at least one half a minister's influence. At least, we think it not too much to say, that the habitual and public use of tobacco by a pastor, may prove the destruction of at least one soul. Who can assume such a responsibility, for the sake of indulging a depraved appetite. It is an orthodox doctrine that the indulgence in habitual sin, is decisive evidence of a want of Christian character. And can the constant use of that which every well informed man knows can do no good, but on the other hand positive injury, be otherwise than an habitual sin? Can any man chew tobacco for "the glory of God?" and yet we are commanded to do all things for the glory of God; and whatever is not done for this purpose must be sin.

TEMPERANCE HOTEL. — We would call the attention of the public to the truly temperance hotel, advertised in this paper. It is what it professes to be, a temperance hotel, — no intoxicating substances being allowed to be used in the house. The house is centrally located, spacious and airy, genteelly furnished, and in every respect desired by a temperate moral man, equal to any in the city. Mr. Rogers is a Christian gentleman, and will please all who live for valuable purposes. It is hoped that Christian and benevolent gentlemen, the friends of temperance and morality, will feel their obligations to encourage and recommend this house.

Mobbing an Irish Funeral

MR EDITOR. — Your excellent correspondent H. C. W., in a communication inserted in your last paper, speaks of a mob in Boston, excited against an Irish funeral. I know not how to account for his using such language in relation to the late disgraceful riot in Broad street. He must be misinformed respecting the facts in the case, I suppose that a strong sympathy for the Irish, because they were the principal sufferers, must have led him insensibly to attribute almost the whole of the blame to the firemen.

But what were the facts in relation to that sad scene. In regard to the altercation between the Irish and members of engine company No. 20, but little is known, though it is generally believed that the Irish were the first aggressors. This however would have passed off, and never heard of except as a common street brawl had it not been for the unhappy collision between the funeral procession and engine company No. 9. I have the best evidence that this was wholly accidental. The procession was not moving in regular order, two by two, as is common, but extended nearly across the street. Those who had hold of the rope, kept to the left, it being impossible to pass them on the other side, while those who had hold of the tongue of the engine, unconscious of the procession ahead, kept to the right as in duty bound. This brought the rope across the street, which threw down some of the Irish. That they were intoxicated, is said by respectable persons both Americans and Irish. This of course added to their well known impetuosity of temper, which led them to consider this accident as an insult; and in true Irish style they attacked them with bricks and stones.

The enginemen, as ordered by the engineer, remained by the engine, and acted on the defensive. Whether in this they acted right or wrong, it is not my purpose now to show, though sure I am that they acted as nine-tenths of the professing Christians of this city would have done. They several times retreated, and would have attacked the Irish no more, but the Irish with hideous yells like the savages of the forest rushed upon them. The company as soon as possible retreated with their engine to the house, and the fighting was carried on by others.

The destruction of property that followed, was not caused principally by the firemen, but was the work of sailors, truckmen, and boys. So much for the facts in the case which may be relied on, as they were stated to me by an eye-witness who is a devoted Christian and a well known abolitionist and peace man.

Engine company No. 9 is a thorough going temperance company, its constitution prohibiting the use of every thing that can intoxicate, and it numbers among its members many devoted Christians. There are two or three other companies in the city of like character. Such being the case, how manifestly unjust is the wholesale censure which your correspondent in common with many others heaps upon the fire department, even though the character of the majority is of the most reckless and abandoned kind.

The sentiments of H. C. W. on the suppression of riots, are in my opinion, unreasonable and unscriptural. It is matter of astonishment to me, that a man in his senses can hold such sentiments, — sentiments which "go to destroy civil government." For it is in vain to talk of human governments without power to punish and restrain its subjects, and that too by brute force if necessary; and that it will be necessary till the millennium, no one can doubt.

H. C. W. says, confidently, "We are never authorized to treat man as a beast." But man has an animal as well as a rational nature, and when the former gets the ascendency over the latter, he must be governed like other animals. What would you think of a man who should attempt to govern a madman by moral suasion! If then men under the influence of passion act like beasts, like beasts they should be treated, not indeed by individuals, as such, but by the proper authorities, "the powers that be, which are ordained by God" to be "a terror to evil doers."

As to his "mutilating the image of his God" he may "lay his brother a corpse at his feet," and not deface that image once spotless, but now sadly marred. A sword may kill the body, but it cannot touch the soul.

I can scarcely believe that your correspondent can see no difference between enslaving our unoffending fellow-men, and putting down a mob by force when necessary to preserve the peace of the community. Was there no difference between crucifying our Lord and the thieves who suffered by his side? Who was it that said, "if I have done any thing worthy of death, I refuse not to die?" But this is too plain to need farther proof.

I too would have mobs quelled by Christian means, or not at all. So far from being inconsistent with the Christian character, it is the duty of every Christian when called upon by the civil magistrates, to use all possible means to restore peace. But I would have him go putting away all "wrath, anger, malice," and act in the spirit which will actuate Christ when he shall pronounce the awful sentence, — "Depart ye cursed, into everlasting fire" — a spirit of enlarged benevolence which will not allow sympathy for the suffering to triumph over the demands of justice and the public good.

I will not say that as an abolitionist I would join the slaves in an insurrection, but I will say that should they rise to assert their rights, I would not join to put them down, because the laws that degrade them to goods and chattels are contrary to the laws of God, and therefore null and void. But as an abolitionist, when my rights are infringed, when the liberty of free discussion is wrested from me by ruffian hands, I will call upon those who should be the guardians of the people's rights, to restore them to me. When illegal tribunals would try and condemn me, like Paul, I would "appeal unto Cesar."

Will not some well informed peace man endeavor to convince our esteemed friend, H. C. W. of the error of his opinion? That his candor will lead him to consider it well, and then confess his mistake, is the full belief of the writer, an abolitionist and peace man. A. C.

Boston, June 30, 1837.

P. S. One fact came to my knowledge in support of the safety of individuals acting on peace principles. A Christian and peace man who is a member of the fire department, was surrounded by fighting, infuriated Irishmen, and yet not a hair of his head was injured. A. C.

Northern Ministers at the South.

BR. PORTER. — I send you some extracts of a letter from a clergyman in North Carolina. Speaking of prejudices against northern ministers, he says: —

"These exist, owing to the movements of abolitionists. But I do not consider these prejudices an insuperable bar to the usefulness of a pious man, whose sole object is to do good as a minister of Christ, and not to meddle with the relations between master and servant." [That is, he must not pronounce those parts of the scripture which condemn injustice, and require all men to do unto others as we would have them do unto us.] "Great prudence will be necessary at first, till a man is known. I mentioned the subject of your letter to one of my elders, an intelligent man, and a slave-holder. He agrees with me in thinking that there is nothing in the state of feeling here to prevent the usefulness of a pious man. It is not necessary [for him] to say, that slavery is upheld by the religion of Christ. Not one in a thousand of the slave-holders thinks this. You would find no necessity of expressing any opinion on the subject further than to say, I am no *abolitionist*, i. e. I am not a *northern* abolitionist." [While every body at the south *tacitly* condemns slavery, because the religion of Christ condemns it, a northern man must himself be so touch a slave as not *openly* to condemn it also, and for the same reason!]

"If a man wishes to do good to black and white, his best way is to be silent on the subject of slavery. I can say, that slavery is wrong, but it would not do for a stranger to use this language."

[This will do for Austria, but not free America. Is it come to this, indeed, that there is no more liberty of speech in some parts of this Union, in declaring the eternal truths of God's word, than in the land of despots!]

PATRIOTISM. — We would call the attention of our readers to the remarks of Mr. Bacon on "True and False Patriotism," on our last page. It is powerful and to the point.

NEW ZEALAND. — Extract of a letter from Rev. J. Spaulding, M. E. missionary at Rio Janeiro, to a gentleman in this city, dated April, 13, 1837:

"There is now in the city a Wesleyan missionary from New Zealand, on his way to England. He brings blessed tidings from the scene of his toils. Within five years he has baptized about five hundred natives, thirty or forty of whom are chiefs, and joined in marriage over one hundred and seventy couple. The work is still progressing. The whole island is now 'white unto the harvest.' The population is supposed to be from seventy to one hundred thousand. He expects to return in the course of twelve or eighteen months, and there he will probably terminate his earthly and glorious career, from whence he will go to his reward with all God's redeemed. I have written a more particular account which will sooner or later come out in the Maine Wesleyan Journal. He has promised to furnish me an account of the country, its geography, climate, productions; minerals, &c., with the commencement, progress, and present state and prospects of missionary operations there, which will probably appear in the same. He tells me he labored nine years before he saw any fruit, or had any encouragement whatever. A great part of the time he could not get half a dozen to hear him, even on the Sabbath. The chief broke all at once. Of course it is not time for us to grow weary or faint-hearted yet, and thank God we do not."

From the Home Missionary.

A Painful Position.

We have sometime thought the position of the conductors of benevolent societies strongly resembles that of a physician and attendants in a hospital, where, though much is done to cure or alleviate disease, the ear is pained and the heart sickens at the distress which, with all their efforts, they are unable to relieve. To be placed in the direction of a missionary society, to receive into the heart, as in a focal point, the converging pleas and cries, and complaints of churches, counties and states, calling for ministerial or pecuniary assistance, is a trying position. Especially is this true at the present time, when the great embarrassment in the commercial interest of the country, not only seems to forbid the society to assume new engagements, but threatens for a time to prevent the payment of pledges already made. By reference to the treasurer's account, it will be seen that the receipts of the last month were only $1143 57; whereas the necessities of the laborers in the field required at least $5,000.

Already are the missionaries writing to apprize the committee that other resources are failing, and that their dependence must be upon the society. Will not the followers of Christ imagine themselves in our stead, and enter into our feelings, and in that frame of mind decide what they will do to aid us in the present emergency?

Forms of Petitions for Youth.

Let arrangements be instantly made to have the following petitions circulated throughout the whole land. One boy and one girl in each school district can easily accomplish the work.

To the Senate and House of Representatives of the United States:

The undersigned, minors, of in the state of respectfully pray your honorable body, immediately to abolish slavery and the slave trade in the District of Columbia, and in all other territories where you have power to exercise 'exclusive legislation.'

To the Senate and House of Representatives of the United States:

The undersigned, minors, of in the state of respectfully pray your honorable body so to 'regulate commerce among the several States,' that the traffic in slaves may be immediately prohibited.

TEXAS. — Petitions to Congress remonstrating against the annexation of Texas should be circulated for signatures, without delay! This business should take precedence of the petitions for the abolition of slavery in the District. These latter will be in season if they are ready to be presented in December. But in order to prevent the annexation of Texas, a Mexican war, the gigantic growth of the slaveholding power, the speedy subjugation of the north to the south, and the ultimate rupture and dismemberment of the union, it will be necessary to pour in a flood of remonstrances by the first of September.

The THIRD PRESBYTERY of Philadelphia decided, at their recent meeting, to continue their present organization, notwithstanding the decision of the late General Assembly, cutting them off as a presbytery, which they hold to be unconstitutional, and not in accordance with the constitution of the Presbyterian church.

Rev. MARK TUCKER, D. D. was installed associate pastor of the Beneficent Congregational church, Providence, R. I. on Wednesday, June 21st. Invocation and reading of the Scriptures, by the Rev. Mr. Blodget, Pawtucket; Introductory prayer, by Rev. N. Adams, Boston; Sermon, by Rev. Cyrus Mason, New York; installing prayer, by Rev. Mr. Dumont, Newport; Charge to the pastor, by Rev. A. Boies, Boston; Right hand of fellowship, by Rev. Mr. Torrey, Providence; Concluding prayer, by Rev. Dr. Yates, Schenectady, New York.

The Rev. CHARLES WALKER was installed June 21, 1837, over the Second Congregational church in Medfield. Mr. Smalley, of Franklin, offered the Introductory prayer; Sermon, by Dr. Woods, of Andover; Installing prayer, by Mr. Crosby, of Charlestown; Charge, by Mr. Ide, of Medway; Fellowship of the church Mr. Bigelow of Walpole; address to the church and society, by Mr. Durfee, of South Dedham; Con. prayer, by Mr. Smith, Sherburne.

MISSIONARY TO CHINA. — The ship Louvre in which the Rev. Mr. Boone, Episcopal missionary to China, is to take passage, will sail on Saturday next. Religious services will be held on board at the end of Union wharf at 9 o'clock, on Saturday morning.

NEW HAMPSHIRE MEDICAL SOCIETY. — At the late annual meeting, Dr. Hill of Northwood, addressed the society upon the subject of quackery; and the president, Professor Mussey made a report as chairman of a committee upon the health of operatives in manufacturing establishments, which report is soon expected to be made public, either in address or published. The society will hereafter give council to the indigent among clergymen gratis.

DARTMOUTH COLLEGE. — Rev. Nehemiah Adams of this city will deliver an address before the Theological society on the day before commencement, Tuesday the 25th of July. Caleb Cushing, of Newburyport, a man of great literary attainments, and member of Congress, will address the literary societies. Prof. C. D. Cleaveland of Philadelphia to deliver the Phi Beta Kappa oration.

NEWS OF THE DAY

SPECIE-PAYING BANKS

The following list of banks that were paying specie at the last advices has been compiled from the recent statements made in various newspapers. It holds out great encouragement for others to go and do likewise, now the panic is so much over.

People's, Bangor, Maine.
Waldo, Belfast, do.
Belfast, do. do.
Mequinticook, Camden, do.
Lime Rock, Thomaston. do.
Connecticut River, Charlestown, N. H.
Roxbury, Roxbury, Massachusetts.
Yarmouth, Barnstable, do.
City, New Haven, Connecticut.
Brooklyn, Brooklyn, New York.
Rome, Rome, do.
Paterson, Paterson, New Jersey.
Franklin, Washington, Pennsylvania.
Northwestern, Wheeling, Virginia.
Insurance, Columbus, Georgia.
Columbus, do do.
Commercial, Macon, do.
Central, Milledgeville, do.
Citizens, New Orleans, Louisiana.
Consolidated Association, New Orleans.
Louisville Savings, Louisville, Kentucky.
Shawneetown, Shawneetown, Illinois.
Dayton, Dayton, Ohio.
Marietta, Marietta, do.
Xenia, Xenia, do.
Ohio Trust Company, Cincinnati, do.
Pontiac, Pontiac, Michigan.

THE CROPS. — The farmers are now busy with their scythes. It is the beginning of the wheat harvest, and the work goes merrily on. The neighboring counties of North Carolina — Currituck, Camden, Pasquotank, Perquimans, &c have fine wheat grounds and industrious husbandmen. They calculate on 50 per cent above an average crop. From Pennsylvania, Maryland, Western Virginia — in short generally throughout the wheat growing country, the report is not less favorable. — *Norfolk Herald*

DOGS — A New Haven city ordinance, requires dogs not only to wear a collar, but a muzzle over the nose, made of brass or leather. Penalty, seven dollars, one half to the complainant, or any one may kill the dog.

INDIANS. — The steamboat Black Hawk, arrived at Little Rock on Wednesday morning May 31 having on board about 500 Creek Indians, under the charge of Lt. Deas, U. S. Army. These Indians are a part of the number who were employed against the Seminoles. The river is in a good boating state

BLACK FISH. — A gentleman who was off Newport on Monday morning, states that in an hour and a half he caught thirty seven black-fish, weighing over five pounds each, or about 200 lbs. in all. Black-fish are 12 1-2 cts. per lb.

FOREIGN SHIPPING. — Yesterday our wharves presented quite a variety of foreign denominations. We counted the flags of *sixteen* different nations. This is rather an unusual number, caused in part doubtless by the immense importations of foreign grain; yet we should be aware that our shipping have a hard contest with those of some other powers, navigated as the latter are, at so much less expense.

Of two hundred and seventy odd vessels, there were about 90 ships, 32 barques, 130 brigs, 11 galliots, 4 schooners, (foreign) — exclusive of schooners and sloops engaged in the coasting trade, too numerous to mention.

Of the 270 above mentioned, *ninety three* were foreign vessels — viz 17 British, 15 Dutch, 12 Prussian, 12 Swedish, 10 Danish, 8 Bremen, 4 French, 3 Spanish, 3 Italian, 3 Austrian, and from Hanover, Russia, Hamburg, Belgium, Mecklenbourg, Genoa, one each. The high rates of exchange compel those who have the impudence to think of paying their foreign debts, to ship any thing which offers any inducement. The Liverpool packets are therefore partially loaded out, with the prospect of nothing home but passengers. The Havre packets must depend pretty much upon the latter alone. — *J. Com.*

BURGLAR ARRESTED. — Officers Homan, Merritt and Sparks, a few days back, saw a man going through the streets of New York, carrying a large carpet bag, and accompanied by one or two persons of so noted a character that the officers thought themselves fully justified in bringing the man to the police office, where his bag was examined and found to contain a number of watches, silver spoons, and spectacles, and also a complete set of burglar's instruments for breaking into houses. The prisoner said his name was Beldon Kellog, but refused to give any further account of himself, and he was committed to prison. Yesterday, information was received at the police office, that the store of Roger C. Evans, in the town of Waterford, Saratoga county, had been broken open and robbed of various articles, the description of which so tallied with those found on Kellog, that he was fully committed for the robbery.

DUELING. A paris paper says, that M. Prestal, who lately killed M. Hans in a duel, has been condemned by a judicial tribunal, to pay the widow of the deceased an annuity of 800 francs during her life.

The election of a member of congress in the 3d district of Pennsylvania, to supply a vacancy, took place on Thursday, and resulted in the election of Mr. Naylor, the whig candidate, over his opponent Mr. Ingersol, by a majority of 331.

CROWS. Within the last three years, twenty-six thousand crows, amounting to forty cart loads, have been delivered at the state treasury in Connecticut, on which a bounty of ten cents a head was allowed by a law of that state.

TROY. — Almost all kinds of business is dull at this place but the flour trade, and that is unusually brisk. The price is $11 1-2 per barrel, and it sells as fast as it can be manufactured. The demand is so great that large orders are constantly made, and paid for in advance. I am informed, that some of the dealers have been making a net profit of $10.00 per day, and I am induced to believe the story is not exaggerated. In some places, flour has been selected at $11 1-8.

The Texian government have ordered a statue to General Gaines.

Gov. Clement C. Clay, has been elected a member of the United States Senate for Alabama, to serve 6 years from the 4th of March last, vice Hon John M'Kinley, resigned.

MEXICO. — The message of President Bustamente to the Congress of Mexico, represents the finances of the country to be in a miserable condition, but the new president is trying to place them on a more favorable footing. Spain and the Pope have fully acknowledged the independence of Mexico. The paragraph in the Message relating to the United States, reads thus:

"In the flattering perspective which I have traced of foreign relations, I have the mortification to except the conduct held by the government of the United States. Nevertheless, the law which authorises the Mexican government to act on the claims of that cabinet, and to take the proper measures for the safety of the nation, in case it should not condescend to grant the satisfaction to which we have a right on our own part, induces me to hope, not without good grounds, that our relations with the neighboring republic will be restored.

"Good for 12 1-2 cents at New Orleans Post Office."

The above is a specimen of shin plasters seen by a gentleman lately traveling at the West. Will Mr. Specie-*exacting* Kendall look at this? Has the government been compelled to issue shin plasters?

SNAKE FIGHT. — On Saturday last, Mr. John Foster, who resides near the Washington Print Works, in this town, discovered near his house a large black snake: he seized a billet of wood and pursued him some twenty yards, to near a small tree, when the serpent turned, raised himself in an upright position, and prepared to act upon the defensive. He threw the billet of wood and missed him, whereupon his snakeship commenced a full tilt, his mouth thrown open, and with his fiery eyes and forked tongue ex[illegible] all the venom of his species. Mr. F. seized a small stick, and as he came up made a pass at him, but he dodged it and gave back. This repeated several times, the snake all the time with his eye steadily and piercingly fixed upon that of Mr F. After some two minutes spent in this way, the snake suddenly vanished, "and," says Mr. F., "as quick as thought itself, I beheld him upon the limb of a tree, about four feet above my head, and in the very act of springing upon me." The distance from the ground to the extremity of the limb where the serpent prepared for the leap, could not have been less than from 25 to 30 feet and yet Mr. F. had only time to change the direction of his own eyes ere they met the keen gaze of the serpent in his new position. He then retired to his brother to bring him a loaded gun, keeping his eye upon the snake until he was shot dead. Before they left the spot a still larger one appeared, much more venomous than the first, being determined to revenge the death of its mate. This one they also killed. The measured feet 7 inches in length and 3 1-2 inches in diameter. The male was 5 feet 2 inches long, and 3 inches in diameter. — *North River Times.*

HONESTY REWARDED. — A wretchedly poor boy in New York about 14 years old, named Mar[illegible] Duffy, whose rags were scarcely sufficient to cover his nakedness, found a wallet containing $15 in Beekman street, and immediately took it into Mr Graham's office and asked him what he should do to find the owner. Mr. Graham advised him to carry the money to the police office, and the boy accordingly carried it and gave to Mr. Lowndes. In the course of the day Mr Joseph Lawrence, who had lost the money, came to the police office, and received it and left $5 of it for the honest fellow who had found it, and on the mayor being told of the occurrence, he desired the boy to be sent to him for a suit of clothes.

COAL. Specimens of bituminous coal taken from Sec. 13, at the termination of the Michigan and Illinois canal, adjoining the town of Rockwell, Ill., are exhibited in New York. It is said to be a very excellent article, blazing like the English Orrel coal, but without snapping.

Mr Duparq, a Catholic priest at Bardstown Ky., has recovered one cent damages in an action against N. L. Rice, a Presbyterian minister, for defamation. He laid his damages at ten thousand dollars.

BOARD OF EDUCATION. — The gentlemen who compose the Board of Education assembled in this city on Thursday last. Governor Everett was chosen chairman, and Horace Mann, secretary.

ANDOVER AND HAVERHILL RAILROAD. — The receipts of this road to June 24th, amount to $25,9[illegible]7 00. The daily stage from Boston to Haverhill will be discontinued from this day, and the mails be carried to Andover by the railroad, thence to Haverhill, Exeter and Dover by stage, till the railroad is finished to Haverhill, when the mails will be carried to Haverhill by the railroad. The road will, in all probability, be finished to Haverhill in the month of August next.

GORHAM PARKS has been nominated by the Van Buren Convention of Maine for the office of Governor.

AFFLICTING CALAMITY. — A letter received from the Rev. Dr. Richards, of Auburn, and published in the Newark Advertiser, states that four of the Students of the Theological Seminary, at Auburn, were drowned in the Owasco lake, on Saturday last. They were in a sail boat about a mile from either shore, when a sudden flaw overtook them, and engulphed them in the waves. Their names are Wm. P. Tuttle of Newark, N J. Wm. Woodbridge of Stockbridge, H. Smith of Johnson and S. S. Johnson of Sweden, N. Y.

FOREIGN PAUPERS. — The following letter from the mayor of Boston to the mayor of New York, was laid before the common council on Monday evening:

Boston June 23d, 1837.

Sir — I have been instructed by the city council to address you on the subject of the introduction of foreign paupers into this country, and to request your co-operation in presenting a memorial to Congress to prevent the great evils arising from the influx of paupers among us. Similar co-operation will be asked of the city governments of Philadelphia and Baltimore; and it is hoped that the united application of the principal cities that are burdened with this heavy tax, may produce some effect on that body which has the power to relieve us by legislation. Should you think favorably of the proposal, will you be good enough to inform me, and a memorial shall be forwarded for your signature.

SILVER CHANGE. — Will you have the goodness to recommend the different branches of the retail traders of New York to have each of them a public meeting for the general adoption in this city, without delay of the following rules.

That as silver change is now worth 12 1-2 per cent. premium, the retailers of this city will receive the quarter of a dollar pieces at 25 cents, — the half dollars, at 56 1-4 cents, — and the dollar at 112 1-2. Let the whole retail trade receive it at that, and pay it out at the same; and if the buyers object to it, refuse their rags, as 12 1-2 per cent. is the true value between paper and silver, or in other words, nine dollars of city bank bills are only worth eight dollars. By adopting this difference, silver will be thrown into circulation which is now locked up by those that are holding it; and this 12 1-2 per cent. can do no injury to any one, but is just to all: and in so doing we can keep up a silver circulation of small change, and keep these illegal shin plasters out of trade by which the public are liable to be swindled out of their value, as they are based upon the credit of the issuer of them, who may be insolvent. *Jour. Com.*

AN EAGLE was shot on Bergen Hill, N. J. while flying over the sportsman's head with a pig in his talons. He was brought down by a wound in his wing. He fought two dogs for an hour, and drove them off severely wounded. He was finally captured by throwing a sheet over him.

SPECIE. The British government has purchased 120,000 silver dollars in New York, for the payment of the troops in Canada.

PITTSBURG. The Daily Times of the 21st inst in speaking of business in Pittsburg, says "There is little or no business doing — a long line of steam-boats are lying at our wharf, without the slightest expectation of any thing to do. So much for the times."

THE SMALL POX is still among the Indians at the North West Coast; it has been somewhat checked by the cold weather, and the general aspect of the disease was less threatening than is usual with the same complaint in other countries.

RENCONTRE WITH A BEAR. An Arkansas correspondent of the Louisville Journal, gives an account of the death of a Mr. Harris, near the mouth of White river, in an attempt to kill a bear. Having wounded it, Mr H. went into the cave to get another shot, when Bruin caught him by the ham-string and bit the large artery in two. He died in a few minutes. Mr Harris is represented as an old hunter, had killed hundreds of bears, and been in four or five fights with them, previously.

THE FLAG-STAFF just erected on the common near the great tree, is intended to be permanent. It is 120 feet high from the ground to the ball. It was placed there for a double purpose, to bear the national flag on public days, and to accommodate the fire department, who often require some elevated object to "play at" in order to test the power of their engines. The vane on the cupola of the city hall, which is about 130 feet high, has heretofore been the mark, and to "throw over it" through a certain length of hose indicated a powerful engine. A good deal of inconvenience, however, was experienced by the residents in the neighborhood, as well as by citizens passing, during the trial which occasioned much complaint. The water too, in the reservoir, intended for use in case of fire, was wasted by the trials.

THE SPRINGS. The Saratoga Sentinel of Tuesday says that the arrivals of strangers during the last week were more numerous than had been anticipated, and much greater than the week previous.

On the 28th April, a hill 100 feet high at Koeslin in Prussia, on the Baltic sea, sank suddenly into the earth, leaving an abyss 200 feet wide.

It is with unfeigned pleasure, that we learn the decision of the directors and stockholders of the Newark and New Jersey Railroad Company, to suspend the running of passengers cars on the Sabbath. — *Newark D. Adv.*

Among the causes in the court of common pleas at Salem, the present term, is one for value of about $3, in which seventy witnesses are summoned.

The Liverpool Chronicle says: It is a curious fact that East India cotton has been sold in Liverpool during the last week for exportation to Canton.

Business was improving and money was plenty on the stock exchange. The bank of England continued to sustain the American houses.

A Christian missionary has recently suffered martyrdom in China. He was confined in an iron cage, in which he could neither stand or lie, and portions of his flesh were daily torn off with red hot pincers!!

The mayor of Savannah, by order of the city government, has offered a reward of five hundred dollars to D. Philbrook, master, and E. Kellerán, mate, of Brig Susan, for secreting and carrying away to Thomaston, in the State of Maine, a fugitive slave, the property of James and Henry Sagurs.

SPECIE PAYMENTS. It is currently reported among the brokers in Wall street, that the U. S. Bank of Pennsylvania is about to resume specie payments in the notes issued under the present charter.

WANT OF EMPLOYMENT. — A gentleman in New York who wanted to hire a [illegible] working man and engaged to [illegible], to [illegible] while to advertise. He [illegible] say $12 per month and board, and invites applications through the post office. On the first day he received five answers, and seventy letters, asking for the situation, which at a rent, a piece, are [illegible] $7 70 to begin with, and with 12 per cent. for specie $6 33.

FLORIDA. — We learn from a passenger that it was the general impression, that all hostilities for the present would cease — that the Indians had all left and fled to the Everglades, South of Fort Mellon and Lake George — that they have a large quantity of corn planted, in addition to the very liberal rations which they received from the government, with ammunition; being more than the immediate wants required, have doubtless laid it by in readiness for the next attack. The insufficiency of the government force, it is said, will, at this time, prevent any effective move being made until the fall, when they will be brought out to arrest the depredations of the Indians, who are but waiting for the whites to harvest their corn, when they will again renew them. Really we feel for the people of Florida. This accounts for General Jesup's request to be removed from the campaign.

NEW YORK. The business in cotton, breadstuffs, and various other articles for export, make up on the whole a respectable amount of business, though in dry goods, hardware, and in fact almost all the internal branches of trade, things are extremely dull. Remittances from the country we should think were coming in better than was looked.

ONEIDA BANK ROBBER. The British steamer Traveler, which arrived at Rochester brought intelligence which will be received at Utica with particular satisfaction. A fellow named Harvey, has been arrested at Hamilton, charged with having perpetrated the robbery of the Oneida Bank. This Harvey has spent considerable time about Rochester, and has driven a snug business by shaving notes and discounting Canada money. He then dabbled in lot speculations at Hamilton and bought property to the amount of many thousands, (probably $11,000) on which he was busily engaged with many hands making improvements when arrested. A considerable amount of money answering the description of the lost bills has been found upon him — this, with the real estate, may not leave the bank minus many thousands out of the large sum lost — about $110,000.

METEOR. Last evening, about a quarter past 8 o'clock, a Meteor of remarkable size and brilliancy was seen in a Northwesterly direction, apparently descending from the zenith to the earth, leaving a train of light from a great height, which continued visible for ten minutes. When the bolt or ball had nearly reached the horizon, it exploded and divided into several parts. The smoky train, at first luminous, had a beautiful serpentine appearance. The phenomenon attracted universal attention, and was witnessed by great numbers in our streets. *Salem Register.*

The bridge on the Worcester railroad, between Newton and Brighton, was burnt up yesterday morning. The passengers in the cars were detained some hours. It is supposed that it caught from sparks from the morning train.

A man was killed by the bursting of a cannon at Malden, yesterday morning.

An attempt was made to set fire to the State House on Monday.

THE FIREWORKS last night were truly splendid, surpassing any thing of the kind yet witnessed in Boston — with the exception of the rockets, which occasioned some disappointment, as we have been accustomed to see them ascend much higher.

POWER OF IMAGINATION. — An honest New England farmer started one very cold day in winter with his sled and oxen into the forest, half a mile from home, for the purpose of chopping a load of wood. He felled a large tree; he drove the team alongside, and commenced chopping it up. By an unlucky hit, he brought the whole bit of the axe across his foot, with a sideling stroke. The immense gash so alarmed him as nearly to deprive him of all his strength. He felt the warm blood filling his shoe. With great difficulty he succeeded in rolling himself on his sled, and started the oxen for home. As soon as he reached the door he called eagerly for help. His terrified wife and daughter with much effort lifted him into the house, as he was wholly unable to help himself, saying his foot was nearly severed from the leg. He was laid carefully on the bed, groaning all the while very bitterly. His wife hastily prepared dressings, and removed the shoe and sock, expecting to see a desperate wound, when lo! the skin was not even broken. Before going out in the morning, he had wrapped his feet in red flannel, to protect them from the cold; the gash laid this open to the view, & he thought it flesh and blood. His reason not correcting the mistake, all the pain and loss of power which attends a real wound followed. Man often suffers more from imaginary evils than real ones.

MEMOIR OF WM. C. WALTON.

LATE pastor of the second Presbyterian church in Alexandria D. C. and of the Free church in Hartford, Ct., by Joshua N. Danforth. Just received and for sale at No. 13 Cornhill. July 5. C. C. DEAN, Agent.

NEWCOMB'S FIRST QUESTION BOOK.

DESIGNED for Sabbath Schools, and containing fifty-two lessons, selected from different books of the Old and New Testaments.

CONTENTS — Lesson 1. God is a Spirit, and must be worshipped in spirit and in truth. 2. God knows all things. 3. God is every where. 4. God is great and good. 5. God made us — we ought to obey him. 6. The forbidden fruit. 7. The temptation and the fall. 8. The excuses. 9. The curse. 10. The promise. 11. Adam the father of all mankind — children are like their parents — no good in us by nature. 12. A Saviour. 13. The new heart. 14. Conviction. 15. Repentance. 16. Ask and it shall be given. 17. Where the how to pray. 18. What we ought to pray for. 19. Our first duty is to love, honor and obey God. 20. Profane swearing. 21. The Sabbath. 22. Duties of children and servants. 23. [illegible] 24. Faith. 25. The wicked have no peace. 26. Sinners may find peace in Christ. 27. [illegible] 28. God shows them their sins. 29. [illegible] burdened sinner and ought to be [illegible]. 31. Sinners love sin. 32. God is angry with the wicked. 33. Sinners must be reconciled to God. 34. Heaven and Hell. 35. God delights in punishing sinners. 36. Jesus loves to have little children come to him. 37. Christ invites all who feel their need of a Saviour to come to him. 38. Christ will save all who come to him. 39. Those who come to Christ must become new creatures, forsake all, and give themselves to his service. 40. The natural dispositions of our hearts. 41. How we may know whether our hearts have been changed. 42. Children and sisters must live together in harmony. 43. We must love them that do not love us. 44. The duty of using the Bible. 45. [illegible] 46. Flowers [illegible] 47. To serve the Lord, the way to be happy in this life. 48. Death terrible to the wicked, but welcome to the righteous. 49. [illegible] 50. The Judgment. 51. The eternal portion of the righteous. 52. The eternal portion of the wicked.

Just published by the Massachusetts Sabbath School society, and for sale at their Depository, No. 13 Cornhill, Boston. Price 12 1-2 cents. July 5 C. C. DEAN, Agent

POETRY.

For the New England Spectator.

Death.

"And there is no discharge in that war." Eccl. 8:8.

Our Maker, God, who gave our breath,
Takes it away again by death.
Nor strength, nor force, can death withstand,
Or wrest the weapon from his hand,
Nor flight escape his piercing dart,
When once directed to our heart.
Nor youth, nor age can death evade,
When his cold hand on us is laid.
Nor health the course of death can stay,
Nor rescue from his jaws the prey.
Nor can our gold or silver save,
Ourselves, or others, from the grave.
Nor reputation stand the test
With death, when death shall us arrest.
Nor will our piety avail,
The least to make the sentence fail.
Nor will the love of life prevent,
Nor fear of death make death consent
The execution to delay,
Or give to man a longer day.
Nor can our little ones who need
Our aid to guide, to clothe, and feed;
Nor partner's of our joys and cares,
Prevail on death to hear our prayers.
Vain the physicians skill will prove,
The great destroyer to remove.
The man of God will pray in vain,
The king of terrors to restrain.
Nor can our friends who wish us well,
Hinder the tolling of our knell;
The number of our days enlarge,
For in that war there's no discharge. J. T.

Short Sermon for Children.

One thing is needful.—Luke, x. 42.

Upon hearing these words, I doubt not, my little friends, you are all eager to know what this one thing needful is; they are the words of Jesus Christ; and I will tell you upon what occasion they were spoken.

It came to pass as Jesus went about doing good, he entered into a certain village, and a woman, named Martha, kindly received him into her house; and she had a sister, called Mary, who sat at Jesus' feet, and heard his words: but Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her.

And now, children, from this story you may learn what the one thing needful is It is to hear the words of eternal life, and inquire what you must do to be saved. And though you cannot now sit at his feet, as Mary did, while he was here upon earth, yet you may go to him as an humble learner. Like Mary, hear his words and attend to the concerns of your soul; and like her, choose that good part which shall never be taken from you.

Religion is the one thing needful; because without it you cannot be happy in this world and must be forever miserable in the world to come.

It is needful for all; for the rich and for the poor; for the old and for the young. It is needful for you, children, to know God, and serve him here on earth, that you may dwell with him, and be happy for ever in heaven. It is more needful for you than riches, or honors, or all that this world can give you; for what would it profit you, if you should gain the whole world and lose your own soul?

Jesus Christ not only calls religion the one thing needful, but he calls it the good part.

Yes, children, it is a good thing to love God and Christ: the ways of religion are ways of pleasantness, and all her paths are peace. There is no peace, saith my God, to the wicked; but great peace have they who love my law. To pray to God, and to praise him is a delightful employment; to shew forth his loving kindness in the morning, and his faithfulness every night.

Religion is a good thing; for it teaches us to be good ourselves, and to do good to all around us.

The religious child will obey his parents, not only because he loves them, but because God has said, Honor thy father and mother; and Jesus Christ has said, Children, obey your parents in all things; he will be merciful and kind, because his heavenly Father is merciful and kind to all; he will be diligent and industrious, because his Bible tells him he must not be slothful in business, but fervent in spirit, serving the Lord. In short, he will seek to be the child of God, and have God for his father and his friend forever. And now, my little friends, must not that be a good thing that will make you thus good and happy?

Jesus has said, this good part shall never be taken from you; your parents and friends may be taken away from you by death, but if you are good, God will be your father and friend forever. Your riches may be taken from you, but if you are the children of God and followers of Christ, you have better treasures in heaven: death itself cannot take away this good part from you: for you know that the righteous shall dwell with God and Christ for ever in heaven.

And now, children, what shall I say more to persuade you to choose this good part? Your parents tell you it is the good part; they have found it so themselves, and they wish above all things, to see you make the same choice. Jesus says, it is the good part; go to him; sit at his feet, and say to him, Blessed Jesus, to whom should we go but unto thee? Thou hast the words of eternal life, teach us what we must do to be saved; teach us the one thing needful; teach us, like Mary, to chose that good part that never shall be taken away from us.

—*Epis. Recorder.*

Brief Discourse.

Text.—"There is a way that seemeth right to a man, but the end thereof," &c.

We hope it will not be deemed sacrilegious to quote here this sublime precaution from Oracles of Divine Truth, as a text to discourse from in the manner which follows, although in aid of subjects of somewhat a secular nature, appertaining, however, to morality.

It may seem right to a man—to neglect paying his debts for the sake of lending or speculating upon his money, but the end thereof is—a bad pay-master.

It may seem right to a man—to live beyond his income, but the end thereof is—wretchedness and poverty.

It may seem right to a man—to attempt to live upon the fashion of the times, but the end thereof is—disgusting to all sensible folks, and ruinous to health, reputation and property.

It may seem right to a man—to attempt to obtain a livelihood without industry and economy, but the end thereof is—hunger and rags.

It may seem right to a man—to keep constantly borrowing of his neighbors, and never willing to lend, but the end thereof is—very cross neighbors.

It may seem right to a man—to be always trumpeting his own fame, but the end thereof is—his fame don't extend very far.

It may seem right to a man—to trouble himself very much about his neighbor's business, but the end thereof is—great negligence of his own.

It may seem right to a man—to be constantly slandering his neighbors, but the end thereof is—nobody believes any thing he says.

It may seem right to a man—to indulge his children in every thing, but the end thereof is—his children will indulge themselves in dishonoring him.

It may seem right to a man—to put off every thing which ought to be done to-day, until to-morrow, but the end thereof is—such things are not done at all.

It may seem right to a man—to attempt pleasing every body, but the end thereof is—he pleases nobody.

It may seem right to a man—to excel his neighbors in extravagance and luxury, but the end thereof is—he excels them in folly.

It may seem right to a man—to take no newspaper, but the end thereof is—that man and his family are totally ignorant of the ordinary occurrences of the day.

It may seem right to a man—to obtain his news by borrowing and stealing of his neighbors, but the end thereof is—annoyance to his neighbors, and fraud upon the printer.

It may seem right to a man—to pay every body before he pays the PRINTER and the MINISTER, but the end thereof is—he pays the most needy last, if he pays them at all.

It may seem right to a man—to worship the creature more than the Creator, but the end thereof is—an idolater.

It may seem right to a man—to be incessantly occupied in hoarding up the treasures of this world, but the end thereof is—he has none in the world to come.

It may seem right to *us*—to further extend this discourse, at the expense of the patience of the reader, but the end thereof is—here!

True and False Patriotism.

Though these are the most obvious among the moral causes of our present calamities, we are by no means, to consider these as all. Is there not also a cause to be seen, in the want of a true and intelligent patriotism?

To multitudes, the mere propounding of this question may seem like an insult upon the public spirit of the nation. What! are we not a nation of patriots? Bear witness the debates and hot contentions in the Capitol. Bear witness the daily declamations and discussions of the press. Bear witness the rush of eager thousands to the ballot boxes. Bear witness the agitation which, at every election, shake the community as with the throes of dissolution. What is all this but patriotism?

The answer is easy. Of false, affected patriotism, the thin disguise of selfishness and base ambition, there is more than enough. Of blind, misguided, patriotic passion, there is no lack. But what we need, is true and intelligent patriotism,—the patriotism which, rising above all selfish and factious views, seeks, with simplicity of aim, the public welfare—the patriotism which, guided by the same common sense that is ordinarily employed in respect to other interests, is willing to commit the public welfare to men honest enough and wise enough to be trusted; and then is willing to treat them with the respectful confidence due to men of superior wisdom and unsullied integrity, in the administration of so great a trust.

Instead of this, the patriotism of the present day is—what? First, the whole country is divided into *organized parties*, to one or the other of which every citizen is summoned to attach himself, under the penalty of being denounced on all sides as indifferent to the public welfare. Every citizen is to choose only to which side he will attach himself; and thenceforward his political duty is summed up in acting with and for his party. His duty, as invested with the right of suffrage, is to vote for the candidates agreed upon in the party conventions,—candidates, selected not for their capacity or integrity, but with a leading or exclusive reference to their "availability." Thus citizens in all other respects conscientious, will give their suffrages and their influence to place in high stations, men whom they would not trust with the guardianship of their children, or of their estates; nay, whom they would not admit to the privilege of friendship or society in their families.

Next, it is made an established principle, that whichever party is successful in an election, is *to seize immediately upon every office and every lucrative contract* in the gift of the government, as their lawful and exclusive possession, sweeping from all places of emolument in the public service, every incumbent who is not a co-partizan with them. No party is ever in the minority, which does not complain of this proscription. No party fails to practice the same proscription, whenever it becomes the majority. And the question in regard to a candidate for any office in the gift of the government, is not simply the question of his fitness or merit, but includes, as of primary if not paramount importance, the inquiry, what he has done, or will do, or can do, for the party? Thus it has become by common practice, if not by common avowal, a part of the patriotism of the day, to use all the patronage of the government, in the nation, in the state, and in every municipality, as belonging to the machinery of political influence,—in other words, for the purpose of political corruption.

Nor is this all. The government, not only in its distribution of patronage, but in all its measures, is expected to be administered, as far as practicable, with a chief regard to the *continued ascendency of the party in power*, which is assumed to be the only means of saving the country. Those intrusted with the government know that their power has been committed to them, not by the people for the public good, but by an organized faction of the people, for the benefit of that faction. They know full well, that every measure of theirs, however wise or patriotic, will of course be misrepresented and opposed by those of the opposing faction; and they have no choice but either to abdicate their power, or to wield it for the uses and at the dictation of the party that gave it to their keeping. Thus, whatever may be the changes of party ascendency, we are doomed to behold, in the places once made illustrious by the Trumbulls, the Shermans, the Jays, and the Washington of elder and better times, men who, whatever may be their talents or their virtues, are *there* only as the heads, perhaps only as the tools, of a triumphant faction.

Now, that there is a connection between the present distress & what is called the politics of the country, is admitted, nay, stoutly asserted, on all sides. The question between the parties, is, which is to bear the blame,—whether the party of the government, or the party which has labored to expose the measures of the government to odium? It is not for us here to adjust so great a controversy. But let every man who believes that there is a God presiding over the nations, judge for himself whether that God is not now visiting us for the sin of having perverted the natural and healthy love of country, into the baseness and selfishness of party spirit.—*Bacon's Sermon.*

Serpent Tongued Infant.

Tiverton, R. I. May 22, 1837.

Sir—I embrace the earliest opportunity to make you acquainted with such of the facts as have come to my knowledge relative to the "serpent tongued infant" of which we had casually heard just previous to my departure for Block Island. Quite unexpectedly, day before yesterday, I found myself in the very neighborhood of this strange and wayward production of nature. My curiosity, as you may well suppose, was greatly excited, and I confess I felt an intense anxiety to examine for myself an object which began to excite so much interest in the neighborhood of its occurrence. Mr. T——, a worthy old gentleman in the vicinity, a former acquaintance of mine, with whom I accidentally met, kindly offered to accompany me to Mr. W's, the father of the unfortunate child. We reached there about 9 o'clock this morning, and were received very courteously by Mr. W. and his interesting young wife. After an agreeable introduction, my aged friend stated the object of our visit, and the desire I had manifested to see their unfortunate little child, of whom I had just heard. Mr. W. informed us that for several weeks he had, in almost every instance, declined admitting strangers, as he thought their presence had an unfavorable effect upon the child, but as I had come considerable distance out of my way, he was disposed to gratify my wish, the more especially as he thought I might give him some advice in relation to the course he ought in future to pursue. We were then invited into an adjoining room, in one corner of which we beheld, tied in a small chair, a most horribly emaciated little child, apparently about two years old. I am aware that I shall totally fail in giving you any thing like an adequate idea of the miserable object before us. Imagine, if you can, an infant, or mere child, of about the age above supposed, reduced to a very skeleton, hairless, and covered with a parched and shriveled skin, dark and unelastic as the corresponding structure in the withered octogenarian. Its little red, fiery eyes, rolling restlessly, in the deep recesses of its fleshless sockets, sent forth horrid flashes of indignation, when the door of its apartment was thrown open. The little sufferer opened his mouth, and in the place of its tongue, and for its tongue, a serpent's head and neck were thrust out, vibrating and hissing with an intensity peculiar to the more venomous varieties of that repulsive species of animated nature. I could not for several minutes muster sufficient courage to approach the object of my curiosity. I was fixed to the spot which I at first occupied, while the serpent-headed tongue continued to dart forth and recede with the quickness of thought; its little forked and fiery tongue at the same time playing about the lips and nostrils of the child, equaling in velocity the lightning's flash! Mr. W. the father, gradually approached the child, all the time speaking very soothingly to it, and in a few minutes succeeded in producing quiet, the head receded, the lips closed over it, and the infant exhibited the aspect only of extreme emaciation. But the moment I moved toward the child, even but a single step, the mouth would open, the head suddenly dart forth, and the same dreadful spectacle I have already imperfectly described would be again presented. The father, however, beckoned me to approach, which I did, but never shall I forget the tremendous hissing which came from the serpent-headed tongue of the little sufferer. It was several minutes before quietude could be produced, and even then the slightest motion on my part would cause an instantaneous protrusion of the unsightly organ, accompanied by a hissing sound, more or less intense according to the fears of the little child. I had several fair opportunities of seeing the strange member, and will endeavor to give you a description of it. Its color is dark copper, shining, and in places inclining to streaks of green. Its eyes are a jet black, and when the light strikes them favorably, no diamonds ever send forth more brilliant scintillations of light! A bright yellow ring encircles the neck, and really has much the appearance of gold. The mouth of this serpent-headed tongue is quite large, and was always slightly open when the head was protruded beyond the lips. Its little forked tongue, as I have already said, was incessantly in motion. We stayed in the room just 30 minutes, during the latter part of which time the child became very quiet, and took freely of milk, its usual food. The father told me he had known the tongue to bite several times, and once when it fastened upon one of its fingers, much swelling and soreness followed; indeed he was only relieved by a copious bleeding. He informed me also that the child eat voraciously of milk, and sometimes other kinds of food, but that it preferred the former. The child is of the female sex. He stated further that several eminent physicians and surgeons had been to see the child, and that it had been recommended by one, the eminent Dr. W. that the tongue be extirpated. I coincided in this opinion, and advised that the Doctor be called on to perform the operation. The father, Mr. W. is about 28 years old, and the mother, I should judge, about twenty-two. She is very beautiful, has been married about five years, and this is the first and only child. I have omitted names in this hasty sketch, at the request of the parties concerned.

Yours, &c.

Fall-River Monitor.

Premiums on Silk and Mulberry.

The committee of the Hampshire, Franklin and Hampden Agricultural society offer the following premiums:

On the greatest quantity of land and the greatest number of Manilla or Canton morus multicaulis trees, set thereon, and living Sept. 15, 1837,—$15, $10, $5.

On the greatest quantity of land and the greatest number of Chinese mulberry, or morus multicaulis, varieties,—$15, 10, 5.

On the greatest number of Manilla or Canton morus multicaulis trees, raised from cuttings, $15, 10, 5.

On the greatest number of Manilla or Canton multicaulis layer trees,—$15, 10, 5.

On the greatest number of trees, the product of Chinese or morus multicaulis seed, sown the present year,—$15, 10, 5.

On the greatest weight of cocoons, raised in 1837,—$5, 4, 3, 2, 1.

On the greatest length and best hedge for fence, not less than 50 rods,—$5, 4, 3.

On the greatest number of yellow locust trees, planted for timber, regard being had to size, thrift and inferiority of soil,—$15, 10, 5.

On the most extensive nursery for quantity, quality, and variety of valuable fruit and ornamental trees and choice grapes,—$15, 10, 5.

Claims for March 1838.

On the greatest quantity of raw silk, the product of not less than 1-4th of an acre of land, or what would be more desirable, the product of an acre, or the average of several acres, and the number of trees or cuttings on the acre—the calculation to be based upon the number of trees or cuttings from which the foliage shall be gathered,—samples of silk to be exhibited at the meeting in March 1838,—$5, 4, 2.

On the greatest quantity of silk reeled in 1837 and manufactured into sewing silk, or any article of apparel; samples to be exhibited March 1838,—$4, 3.

Marriage and Crime.—It is a remarkable fact that three fourths of our convicts are single men. The Recorder says, the more married men we have, the fewer crimes there will be. He contends that marriage renders men more virtuous and more wise. The father of a family is not willing to blush before his children.

In Cleaveland, on the 9th inst. Rev. Stephen I. Bradstreet aged 42, former pastor of the 1st Presbyterian church in Cleavelnnd, since editor of the Ohio Observer, and more recently of the Cleaveland Messenger. Mr. Bradstreet, both as a preacher of the gospel, a Christian pastor and an editor of a religious paper will be long had in rememberance by many persons in Northern Ohio, to whom he has imparted sound and salutary gospel instruction.

THE SABBATH SCHOOL TEACHER,

DESIGNED to aid in elevating and perfecting the Sabbath School system. By Rev. John Todd, pastor of the first congregational church Philadelphia, author of "Lectures to Children," "Student's Manual," &c.
For sale at the depository of the Massachusetts S. S. Society, 13, Cornhill. C. C. Dean, agent. je. 28

MARLBORO' HOTEL

THE subscriber would give notice that he has taken the MARLBORO' HOTEL, and shall be ready within a few days to see his friends. The house has been thoroughly repaired, enlarged, and newly painted and papered. The furniture and bedding are new, and the accommodations in every respect are believed to be equal to any other hotel in the city. No pains will be spared to furnish the table with every variety the market affords. *Efforts will be made to furnish the table with the products of free labor*, and provisions will also be made for those who prefer vegetable diet. Religious worship will be regularly maintained every day, and as far as possible to prevent, no company will be received or bills settled on the Sabbath. No smoking allowed. The Hotel will be kept entirely on the temperance principles, and while not a particle of intoxicating liquor will be sold or used, it will be a quiet home for gentlemen traveling with their families, as well as for others. There are several suits of rooms for the accommodation of small families as permanent boarders. Application for permanent board will be received at the Hotel every day. N. ROGERS.
june 28

THE GRAHAM JOURNAL

OF Health and Longevity; published weekly by David Campbell, Boston, Mass. This periodical has now reached its 14th No., and is becoming more interesting every week. The first volume will contain 300 pages, large octavo; and is offered to subscribers at the low price of one dollar in advance, or $1 50 at the end of the year. New subscribers can be furnished with all the back numbers.
This paper is a Journal of *facts*, illustrative of the great principles taught by Dr. Sylvester Graham, in relation to health and long life. june 28 3 m.

NEW VOLUME UNION QUESTIONS

VOL. 9th being a continuation of Vol. 7th, comprising the history of the Israelites, from the Babylonian captivity to the end of the Old Testament, including Daniel, Ezra, Esther and Nehemiah. Price 10 cents. Just published by the Am. S. S. Union, and for sale at their depository, No 22 Court street. June 21

THE SABBATH SCHOOL TEACHER.

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For sale at the S. S. Depository, No. 22 Court st.

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CONTENTS:—Politeness to our relations—To strangers—To brothers and sisters—To parents and guardians—To our seniors—Illustrations of politeness from the Scriptures. 102 pages. Price 28 cts.
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A PLEA for peace. "Blessed are the peace makers for they shall be the children of God."
Just published by the Mass. S. S. Society 13 Cornhill.
C. C. DEAN, Agent

New Peace Publications.

TWELVE Nos., being a complete series of the 'London Society for the promotion of Universal Peace,' for sale at the Tract Depository, No. 5 Cornhill.
Also—a further supply of the small tracts on the subject by the same society. May 11

THE THORNTON FAMILY, a series of conversations on religious truth and duties, interspersed with incidents. With eleven cuts, 153 pages. Price 25 cts. Just published and for sale at the Depository of the American S. S. Union, No 22 Court st. ap 10

THE YOUNG MISSIONARY; exemplified in the life of Timothy. By Wm. A. Alcott.
SABBATH SCHOOL RESULTS. By the Secretary of the Massachusetts S. S. Society.
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april 26 tf C. C. Dean Agent.

THE SCHOOL OF GOOD MANNERS.

COMPOSED for the help of parents in teaching their children how to behave in their youth. Revised and amended. "Train up a child in the way he should go and when he is old he will not depart from it."
Just published and for sale at the S. S. Depository, 13 Cornhill. C. C. DEAN, Agent.

The life of Jacob and his son Joseph.

JUST published, in a beautiful volume of 191 pages, with the following illustrations.
An engraving on steel, of the return of Jacob's ten sons from Egypt;—Wood engravings of the blessing of Esau,—Jacob and Rebecca at the well,—Camel and rider,—Eastern mode of salutation,—Joseph's coat brought to Jacob,—A mummy,—Joseph in Pharaohs chariot,—The cup found in Benjamin's sack,—Judah appealing to Joseph,—and 17 small maps inserted in the text, forming a complete guide to the Geography of the narrative. Price 37 1-2 cts.
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The Three experiments of Living,
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352 The Sabbath
353 Marks of Religious declension
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355 The Ringleader
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357 What is it to believe on Christ?
358 The Wonderful Escape
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360 Roman Catholic Female Schools
361 Atoning Blood
362 Universalism unscriptural and absurd—ALSO
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JUST published by the Massachusetts Sabbath, School society and for sale at the depository 13 Cornhill, THE BAPTIZED CHILD, by Nehemiah Adams, pastor of Essex street church, Boston. Third edition.
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may 24 C. C. Dean, Agent.

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Childhood the spring of life.
The garden of Eden.
A gift for daughters, containing the Wife, an authentic narrative, and Recollections of a Mother.
Jonah's Gourd—Conversations between a Mother and her son—A Practical Directory to young Christian females; being a series of Letters from a Brother to a younger Sister.
Farel and the Geneves Reformation.
Life of King Hezekiah.
Memoir and Correspondence of Mrs. Mary Ann Odiorne Clark, by S. Allen, M. D.
The Orphan Queen, or conversations on the History of Queen Esther.
The Lily of the Valey, by the author of "Little Henry and his Bearer."
The Sabbath School Harp; being a selection of Tunes and Hymns, adapted to the wants of Sabbath Schools, Families and social meetings, by Lowell Mason
Mass. S. S. Society, Depository, 13 Cornhill.
Jan. 4. C. C. DEAN, Agent

COPARTNERSHIP NOTICE.

The subscribers have this day formed a copartnership under the firm of Whipple and Damrell, for the transaction of the Printing and Bookselling business, and have taken the store lately occupied by Mr. William Pierce, No. 9 Cornhill, where a general assortment of Books and Stationery may be found.
The former customers of Mr. Pierce, and the public generally, are respectfully invited to call.
March 7th. James K. Whipple. Wm. S. Damrell.

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FOR sale at the depository of the Mass. S. S. Society, 13 Cornhill—Hannah Swanton, the Casco Captive; or the Catholic religion in Canada, and its influence on the Indians of Maine.
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Guide to the Lord's supper, containing writings on the subject, by Dr. Murrison, Dr. Mason, Dr. Owen, Archbishop Leighton, President Dwight, Bishop Sumner, Mrs. Graham, Dr. Scott and others.
The Spirit of Holiness, by James H. Evans, A M., minister of Johns street chapel.
The Young Man's Closet Library, by Rev. Robert Philip.
The cause and cure of Infidelity, with an account of the author's conversion. By the Rev. David Nelson of Quincy, Ill. late of Marion county, Missouri.
ON HAND AND FOR SALE,
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Lights and shadows of Christian life, by Wm. C. Brownlee, D. D.
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Jan 25. C. C. Dean, *Agent.*

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This book contains fifty two short lessons, and is designed for a years use in the Sabbath school, it is not confined to any one book of scripture. It embraces selections from different books throughout the Bible, and the grand object of it is, by selecting some of the most awakening and impressive passages and presenting them with appropriate questions adapted to younger scholars, to affect the heart and lead to early piety, as well as with an early acquaintance with the word of God. Suitable regard has been paid to the various relations and connections of scripture doctrine; and taken as a whole, the book is well suited to make a harmonious and consistent impression of divine truth on the mind of the scholar.
Price, 12 1-2 cts. For sale at the depository 13 Cornhill.
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Aug. 10, 1836. y

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Pastor of Brattle st. (Unitarian) church.
I concur in the main in the above.
Sam'l. Barrett, *Pastor of Chamber st. (Unitarian) church.*

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